THE

Chinese Recorder

AND

MISSIONARY JOURNAL.

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Shanghai:

AMERICAN PRESBYTERIAN MISSION PRESS.

VALENTINE'S MEAT-JUICE.

ENDORSED BY THE MEDICAL PROFESSION OF UNITED STATES, GREAT BRITAIN AND GERMANY AND EMPLOYED BY THE INSANE, INEBRIATE AND GOVT. HOSPITALS AND THE ARMY AND NAVY OF THE UNITED STATES.

SOOCHOW HOSPITAL, SOOCHOW, CHINA, *February* 25*th*, 1885.

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WALTER R. LAMBUTH,
Surgeon-in-Charge, Soochow Hospital.

TESTIMONIALS.

New York.

I prescribe VALENTINE'S MEAT-JUICE daily, and like it better than any preparation of the sort I have ever used.—J. MARION SIMS, M.D.

GEORGE H. ELLIOTT, M.R.C.S., in the *British Medical Journal*, December 15th, 1883, "I would advise every country practitioner to always carry in obstetric cases a bottle of VALENTINE'S MEAT-JUICE."

Washington, D.C.

I have used largely VALENTINE'S MEAT-JUICE and consider it the best of these (meat) preparations.

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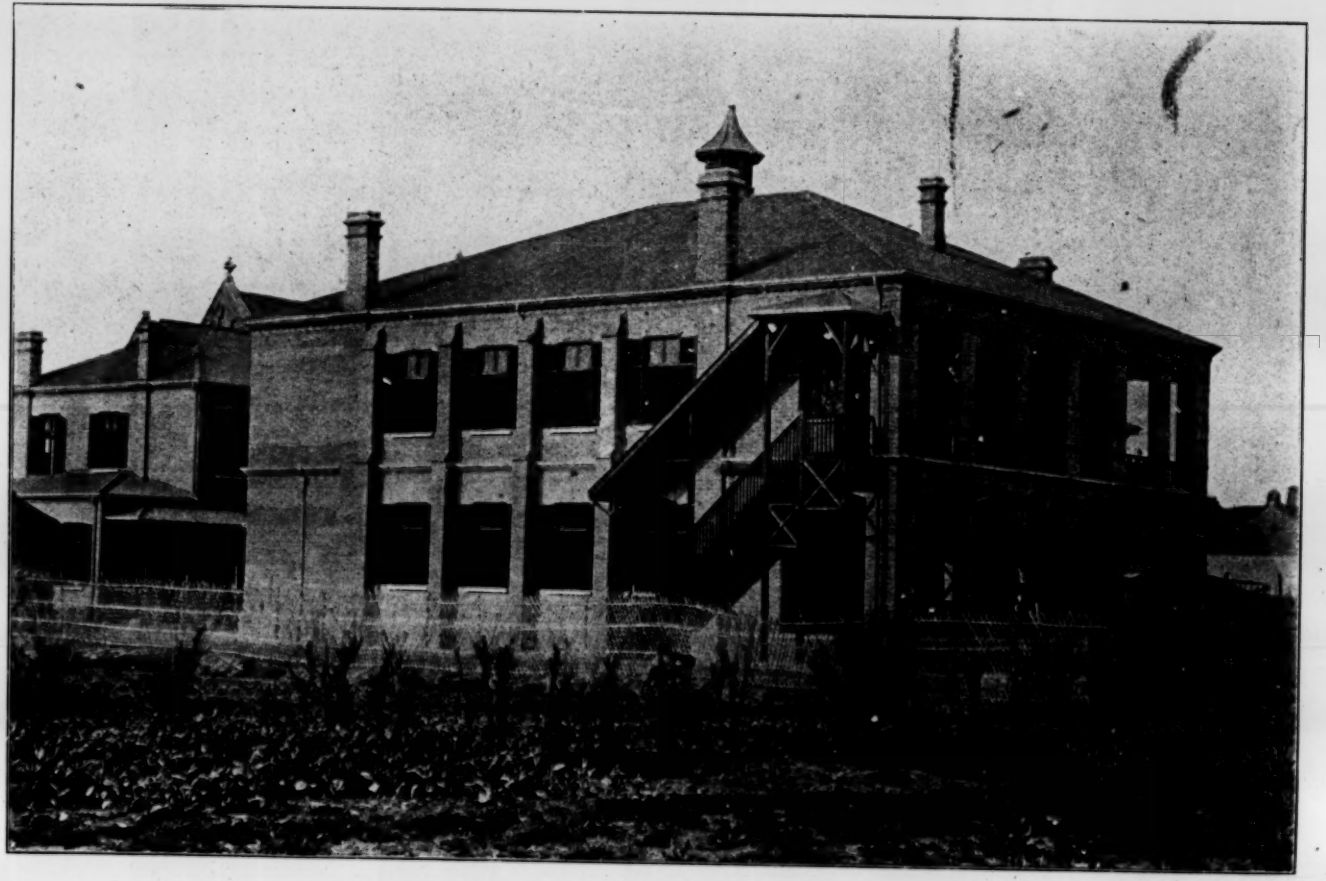
It was used by the late lamented President Garfield, during his long illness and he derived great benefit from its use.—ROBERT REYBURN, M.D.

INTERNATIONAL EXHIBITION, 1876.

REPORT ON AWARDS.—"For excellence of the method of its preparation, whereby it more nearly represents fresh meat than any other extract of meat, its freedom from disagreeable taste, its fitness for immediate absorption, and the perfection in which it retains its good qualities in warm climates."

MEAT FOOD FOR INVALIDS.



ST. ELIZABETH'S HOSPITAL, SHANGHAI. *(See Editorial Comment.)*

THE

CHINESE RECORDER

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Missionary Journal.

VOL. XXXIV. No. 11. NOVEMBER, 1903. { $3.50 per annum, post-paid. (Gold $1.75.)

*The Enlargement of the Native Arm of the Service Essential to the Highest Success of Missions.**

A STUPENDOUS PROBLEM.

THERE is need of strengthening greatly the native arm of the service throughout the mission fields of the world. The idea of evangelizing the world in this generation, apart from the raising up of a vast army of native workers is, at the best, a vision which is not likely to be realized. We shall need during this generation several thousands of the choicest spirits which the colleges and the theological seminaries of North America, the British Isles, and other Protestant lands can furnish, to evangelize the heathen nations, to plant the church, to guide and steady the church and to place at the disposal of native Christian agencies the acquired experience of Christendom. But for every thousand missionaries there will be needed not less than ten thousand native workers to serve as pastors, teachers, evangelists, catechists, and Bible women. This presents a stupendous problem, because if we are to flood the world with the knowledge and spirit of Jesus Christ and do the fair thing by our particular generation, we must have nothing less than an army of native workers.

NATURAL ADVANTAGE OF THE NATIVE WORKER.

The value and importance of raising up an adequate native force would seem to be evident. As a matter of economy and business sense it is desirable, because native agents can live and work in their own country at comparatively little expense. Moreover, the natives are already acclimatized, and can work at all seasons and without furloughs. They are in intimate association

* An address by John R. Mott, given at the Ninety-third Annual Meeting of the A. B. C. F. M., held at Oberlin, Ohio, 16th October, 1902.

with their own people; they travel together, eat together, lodge together, live together. The foreigner, at the best, has exotic habits Naturally they have a more fluent command of the vocabulary and idioms of the language. They have an intimate acquaintance with the habitual trains of thought, the currents of feeling, and the springs of action. They understand the native character, and, other things being equal, are the best judges of the motives and sincerity of those among whom they work. They know the temptations, doubts, and soul-struggles of those with whom they are so closely associated. They have probably fought over the same battle ground. They know the heart-life of their fellows, and their fellows know that they know it. They are of the same blood. They will always have larger and more influential access to their own people. It took a German to lead the German Reformation. Wyclif did so in England. John Knox did so in Scotland. Americans have always most deeply moved this continent. And so it will ever be,—the sons and daughters of the soil will leave the deepest mark on their own people and generation.

THE NATIVE WORKER THE PRINCIPAL FACTOR.

History teaches that the principal factor in the evangelization of non-Christian nations has been the native factor. There has never been an extensive region or nation thoroughly evangelized but by its own sons. It would seem to be the Providential method. It is also the method which great missionaries have specially emphasized. Alexander Duff, that great missionary statesman,—I class him among the great statesmen of the British Empire,—said that "when the set time arrives the real reformers of Hindustan will be qualified Hindus." Joseph Neesima, after years of Christian work in Japan, said that "the best possible method to evangelize her people is to raise up a native agency." Mackay, of Uganda, a wiser missionary than his years gave promise of while he lived, but whose wisdom becomes more and more apparent as the missionary problem is grappled with in Africa, said that "the agency by which, and probably by which alone, we can Christianize Africa is the African himself. But," he added, "he must first be trained for that work, and trained, too, by the European in Africa." Dr. Nevius, who was conceded to be one of the ablest missionaries in China, said that "the millions of China must be brought to Christ by Chinamen." Dr. Griffith John, the great Nestor of Chinese missionaries, wrote me some two years ago from the heart of China that the wonderful ingathering of the past few years in Fukien, Hupeh, Hunan, and Manchuria is attributable mainly, under God, to the efficiency, the earnestness, and the assiduity of

the native workers. Dr. Goodrich wrote me about the same time, from North China, that whether we view this question politically, economically, historically, or sociologically, the only sound method of evangelizing a great nation is that of raising up and using the native agency.

DIFFICULTIES IN SECURING AN ADEQUATE NATIVE FORCE.

There are difficulties in the way of securing and using native workers. It may be well to call attention to them. There is, for example, the *contempt* in which religious workers are held in the East. This is unlike what we find in America and Great Britain, where the ministry has dignity and prestige as a result of its honorable position and influence through centuries. All through Asia to-day, largely as a result of the corrupt lives of the Buddhist and other priests, religious callings are looked down upon, if not despised. Unwillingness to incur the *reproach* which so often attaches to the native who is related to the foreigner, is another difficulty which keeps many from entering upon Christian service in these countries. They do not like to be called foreign hirelings, as a Japanese expressed it to me; or, as a group of Chinese put it, they do not want to be twitted with eating the foreigner's rice. Then there is the question of *status*, which seems to stand in the way of some in India and in other lands; that is, the native workers feel that they are entitled to *more power*, *liberty* and *responsibility* than they have; that they should receive larger recognition; that more confidence should be shown in them by the missionaries. It is admitted that in some cases they have good reasons for this opinion. But in more cases, I am persuaded, their attitude is due to a *misconception* of the motives and spirit of the missionaries. Nevertheless, this is a very real difficulty, and it is not easy to overcome it.

The *opposition of parents and relatives* is a very real hindrance. Far more than at home, in lands where the Confucian ethics dominate, or where the system of *caste* exists, it is exceedingly difficult for young men to stand out against the expressed desire of parents, relatives, and friends. The attractions presented by *commercial pursuits*, by government service, and by other so-called secular walks of life, is a principal reason, if not the principal reason, why it is so difficult to-day to get a sufficient number of strong native students to devote themselves to Christian work? The *salaries* paid in the secular callings range all the way from a little larger to thirty or more times larger than can be paid in Christian service. It is just as though the students of Oberlin and other colleges were offered five-thousand-dollar salaries to enter business

or certain political positions. If this were done, it would be exceedingly difficult to get a sufficient number of men for the work of the ministry. Might it not prove to be a severe temptation to young men even in our theological seminaries? When one of my friends visited the Doshisha Seminary a few years ago, he found there eighty theological students. When I touched there the first time, five years ago, the number had fallen to less than a score. I was told by the professors that the chief cause of this decline in the number of ministerial candidates was the *great inducements to money-making* in connection with the recent commercial development of Japan. This is a real difficulty, and we should have sympathy with those subjected to such pressure, remembering that they have not, like ourselves, Christian heredity, Christian environment, and the dominance of Christian ideals to hold them to higher tasks.

A *lack of spirituality* should not be omitted among the causes, making it difficult to get a sufficient number of men for Christian work. In these non-Christian lands many young men have a hold upon Christianity, but, generally speaking, Christianity does not have a powerful hold upon them. Wherever I found a native student upon whom the Spirit of God had laid his mighty hand, I found a student who was eager to enter upon the service of his fellow-men, and, therefore, willing to face the hardships, opposition, and sacrifice involved.

If I may mention another reason why we are not raising up this army more rapidly and using it more extensively, I should say it is because of the *lack of adequate efforts and measures to secure and to use more workers.* Those boards and missions which have given most thought to this problem are the boards and missions which have raised up the largest number of effective agents. Those missionaries whom I have met in my travels, who have had the greatest burden upon them, that they might be used of God in enlisting young men and young women for this important service, are the missionaries who are turning the largest number of young men and young women into Christian work as a life work.

HOW TO MEET THE DIFFICULTIES?

1. Thoroughgoing Study and Statesmanlike Policy.

What can be done to meet the difficulties to which attention has been called, and to raise up this army? In the first place there should be a comprehensive and thoroughgoing study of this question and a statesmanlike policy with reference to meeting the need. It should be *comprehensive*, in the sense of taking into the scheme, as the Jesuits have done, the whole world. It should be

comprehensive, in a second sense, that it embraces the generation, for the serving of which God holds us responsible. Let the policy grapple with the *whole generation* and not simply with emergencies It should be a statesmanlike policy in the sense that it takes account of all other forces in the Church of Christ at work on the mission field, thus avoiding duplicating or overlapping. We might wisely imitate the practice of the European powers with reference to their naval programs. They adopt a policy which requires years to fulfil; for example, they plan to lay down so many battleships this year, to build so many torpedo boats and destroyers next year, to equip a certain coaling station and build a dry dock a year later. So the Church should look down through the years, and so lay her plans as to bring up the forces to meet the needs of the world of our own generation.

2. Greatly enlarge and strengthen the Educational Work.

A second thing which is exceedingly important is that we greatly enlarge and strengthen the educational missionary work. I have had the privilege of visiting nearly all the colleges of the American Board; some of them twice. In addition to that I have visited scores, if not hundreds of colleges and high schools of other boards of the North American and European societies. I would say here to-night what I have said concerning the American Board in the gathering of another denomination, that I know of no colleges which have had a larger fruitage in the respect of which we are speaking—that of furnishing the right kind of native agents—than the colleges of the American Board It should be a distinct encouragement and also an appeal that no one take our crown. I would add, also, a conviction that has not been formed hastily. There should be expended on these higher institutions of the American Board within the five years not less than *one million dollars*. I will not go into details explaining what this money should be used for,—adding plants here, endowment there, strengthening the teaching force here, improving the equipment there. It seems like a reasonable proposition in a country like this, which has found it possible during the past year, in private gifts alone, to devote scores of millions of dollars to higher education. One bequest, announced the other day, for Princeton Theological Seminary, is likely to amount to a million and a half of dollars. The Protestant Episcopal Church has just issued an appeal for one million dollars, to endow their work in their most recently entered field—the Philippines. I believe that men of large financial ability and large outlook will respond far more generously to a plan which seems adequate to do the work which God has assigned to our

generation than to one which is obviously insufficient to meet the need and opportunity.

Increased Force of Workers.

But I am even more convinced that we should add to the force of workers in these colleges than to their material equipment. This is the last part of the foreign service that we should allow to be undermanned. It is poor economy to put up these large institutional plants and underman them to the point that we fall short of making them productive investments. It has seemed to me that the staff of workers was often so overburdened with the technical work of teaching, which ought, for the honor of the church, to be kept up to scholarly standards, that they were not able to give the time that they desired to give to the most vital part—the touching the lives of the students. We must add to the force of educational missionaries. They need not all necessarily be ordained men Now and then an unordained man who has been well prepared for teaching, and who is a religious force among students at home, would be very successful in such work abroad.

Quality, not Quantity.

We must add to this force to such an extent that in every mission college and school the educational missionary will have enough time to think, to grasp the problems, to pray, to do a lot of personal work, to deeply impress the students. I visited the college of Dr. Mateer in the Shantung province some years ago. He and Mrs. Mateer started that Christian college about thirty years before the time of my visit. I learned that every graduate of that institution had become a Christian before graduation, and that the large majority of them had entered some form of Christian work as a life work. Later, I found one or more of these graduates on the teaching staff of nea ly every important mission college of China. When I asked Dr. Mateer the secret of the wonderful influence of the college, he replied: "My wife and I early came to the conclusion that we together could not deeply impress more than sixty students. And so we deliberately kept down the number of students." The yield that has followed would seem to prove the wisdom of their practice.

We should never cease to mention with gratitude the name of Miss Eliza Agnew, who within forty years sent out from her school in Ceylon six hundred graduates as Christians, of whom over two hundred entered what we would call distinctively Christian callings. She never let the number in the school become so large that she could not give personal attention to the individual student.

In India I met a man who made a profound impression upon me. Later I learned that not infrequently he spent long hours —on one occasion the whole night—in intercession for the native workers. A friend of mine went out from Oxford to India and became absorbed in executive work. He wrote me three or four years ago: "I have decided to change my method; I am going to spend a large section of my time this year with a little group of men." The size of the group, I may say, was twelve. I heard from him toward the close of the year that the fires of God were burning in the lives of those men. He was walking in the footsteps of Jesus Christ in this practice.

Multiplication, not Addition.

The greatest work of the missionary is the making of missionaries. In no other way can he so multiply himself. What a work was accomplished by the men who influenced for Christ such natives as Moses Kya, of the Sandwich Islands; Tiyo Soga and Bishop Crowther, of Africa; the great Sheshadri; the converted Brahmin, Banurji, of Calcutta; Chatterjea, of the Punjab; and Pundita Ramabai, of Western India; the Brothers Meng, in North China, and Pastor Shen, the worker of the London Missionary Society among the Chinese; Miyagawa, of Osaka, and Honda and Uemura, of Tokio. Lives like these are not the product of foreign money and intellectual culture alone,—they are the gift of God through the example, the training, and the spiritual nurture of Christian missionaries.

3. A Large Investment of Money.

In the third place, if we are to have this army of workers there must be a wise use of a large amount of money in raising up and sustaining such a native agency. I realize keenly the difficulty of the problem. Like every other important thing, it is beset with difficulties. But the fact of a difficulty should be a challenge rather than a hindrance to us. I believe there is a way to use money (and this has been proved again and again in the missions of the American Board) which will not hinder, but rather further, one of the great objects we have in view, namely, the stimulating and enlarging of self-support. It will not be easy. It will require the exercise of much patience and judgment, and call for much prayer. But there is no body of men in Christian work to-day who can be depended upon to make a wiser use of money for such a purpose than the men stationed in the key positions of the missionary societies of Great Britain and America.

4. Co-operation of Forces.

Moreover, we should co-operate with the Christian Student Movement in the non-Christian countries. The Young Men's Christian Association Movement in the colleges of Asia and other non-Christian parts of the world is not a self-appointed task. It was planted in mission lands by the missionaries, and every one of the foreign secretaries engaged in developing and extending the movement in the heathen world has gone there at the call of the missionaries. It is the policy of this movement never to send a secretary to a non-Christian country until all the missionaries of all the responsible denominations at work in a given field unite in an appeal and take the initiative in asking for such a secretary. The thirty-one men now on the field have, without exception, gone in response to such calls. These men have already developed over one hundred and fifty college Christian associations. They are found not only in the Christian colleges, but also in many of the leading government institutions throughout Asia and in other parts of the world. These organizations and the secretaries are supervised by national committees, the principal members of which are missionaries,—such men as Dr. Davis, on the National Committee of Japan, and Dr. Sheffield, on the National Committee of China. The object of this Christian movement is to help evangelize the students and then lay upon them the burden for evangelizing their own people. Thus it is, in a true sense, a Student Volunteer Movement for Home Missions. And herein lies the reason why the missionaries believe in this work so strongly wherever it has been well established and supervised.

The Students of the World United.

The methods employed by this movement are those which have been most fruitful in the colleges of the West. The devotional, thorough study of the Bible is much emphasized. Already, from one-fourth to one-half of the Christian students in the colleges with associations have been drawn into voluntary Bible classes. Among other methods promoted are personal work, evangelistic campaigns in the neighborhood, and the development of missionary interest. Special stress is laid on influencing strong students to devote their lives to Christian work as a life work. About five hundred students in China, India, Ceylon, and the Levant have already become volunteers. Of this number, over one-fourth volunteered during the past year. The means employed by the national committees to develop this movement are: Conferences for the deepening of the spiritual life and for training voluntary

workers; the preparation and use of literature designed to help in the formation of right habits for the cultivation of the spiritual life, and to stimulate Christian effort; the visits of expert secretaries, necessary even in a country like the United States, if the fires are to be kept burning and if the work is to be co-ordinated and brought into vital connection with similar movements of other countries. By means of the World's Student Christian Federation the Christian student movements of non-Christian lands are organically related to the Christian organizations of students all over the world. Over eight thousand Christian students and professors in forty different nations are bound together in this world-wide movement for the evangelization of the world and the complete establishment of Messiah's kingdom. I have just come from Denmark, where I met in conference the representatives of twenty-nine of these national student movements. There native Christian Japanese, Chinese, and Indian delegates sat with the leaders of the work in Christian lands and helped to shape the policy for the work of Christ among the students of the world. It was decided that the next conference of the World's Student Christian Federation be held in Japan in 1904—the first world's conference, either secular or religious, that has ever gone to Asia. What may it not mean to the great government student centers in Japan and to missionary colleges and schools in Korea, Japan, and China?

5. Productive Power of Prayer.

Above all, there is need of far more prayer for the raising up and the thrusting forth of the army of native workers. This means is necessary to make all the other means effective. It is necessary to make them most largely productive. It is the means and the only means on which Christ has placed stress in connection with getting laborers. Any plan which neglects this factor is exceedingly superficial. Why leave unappropriated and unapplied the greatest force for the raising up and energizing of laborers and for calling into being and energizing spiritual movements?

PROBLEM URGENT AND IMMEDIATE.

What we do to solve this great problem, and every other problem which has come before us during these days, we must do quickly. Too many organizations and individual Christians to-day are acting and planning as though they had two or three generations to do the work for which God is going to hold them responsible. We need to revise our method in this respect and to focus our energies upon the task at hand. While it is true that we should build for the future generations and for eternity, the best way to do

it is to serve our own generation by the will of God. The only way that this world is ever going to be evangelized is going to be by each generation of Christians resolving to evangelize its own generation of non-Christians. The Christian world to-day can evangelize the unevangelized now living; the Christians of the last generation and the Christians who are to come after us cannot do it. I repeat it: We must evangelize our own generation of unevangelized if they are ever to know and obey Jesus Christ. There is an element of urgency and immediacy in the command of Jesus Christ that we are prone to overlook. The dominant impression made on me during my last tour around the world was that every mission field is ripe, yes, dead ripe, and that the time has come to reap. In my judgment, if we rise to our opportunity, the next ten years will witness an unprecedented ingathering into the kingdom of Christ in all the great mission fields.

How can we enter into Sympathy with and gain the Confidence of the Chinese?

BY ELLIOTT I. OSGOOD, M.D.

THERE is a beautiful poem, by an unknown author, which shows our near kinship to those first missionaries of the cross and the intimate connection we must have with Christ. It represents a meditation of John the Aged.

"Oh, what holy walks we had
Through harvest fields and desolate dreary wastes!
And oftentimes He leaned upon my arm,
Wearied and wayworn. I was young and strong,
And so upbore Him. Lord, now I am weak,
And old and feeble. Let me rest on Thee!
So put Thine arm around me. Closer still!
How strong Thou art! The twilight draws apace.
Come, let us leave these noisy streets and take
The path to Bethany; for Mary's smile
Awaits us at the gate, and Martha's hands
Have long prepared the cheerful evening meal.
Come, James, the Master waits; and, Peter, see,
Has gone some steps before.

What say you, friends?
That this is Ephesus, and Christ has gone
Back to His Kingdom? Aye, t'is so, t'is so.
I know it all; and yet, just now, I seemed
To stand, once more, upon my native hills,
And touch my Master. How oft I've seen
The touching of His garments bring back strength
To palsied limbs! I feel it has to mine."

We, like these apostles of old, have not become voluntary exiles to exalt self or in any way bring glory upon ourselves. We have done it "for Christ's sake" and by His command. The service is beyond our strength or wisdom. We would not have dared the task for self. Yet how often have pride and selfishness and bigotry crept in, confusing the message and clouding our vision! We have, after some striking failure, found a weakness coming over us, not of age as the apostle John, but of one who was losing his bearings. Somewhere we had got out of touch with the Master. We need repeatedly to walk with Christ away from the noisy streets and take the "path to Bethany."

This is more than a mere figure of speech. We are in China for the one purpose of winning men to Christ. The injunction is plainly given that this is to be done by an imitation of the divine example. We cannot do it as we please. "Have this mind in you which was also in Christ Jesus." "I have given you an example that ye also should do as I have done to you."

We make grievous error when we follow other methods than His. Christ was transcendently *the winner of men.* Note how those two men by the Jordan were impelled to follow the "Lamb of God"; how the learned Nicodemus so much desired to meet Him that he sought Him out by night; how children were irresistibly drawn to Him; a woman of bad reputation annointed His feet; publicans and sinners drew nigh to hear Him; multitudes followed Him, and hearts burned within men while they unwittingly walked with Him.

It may be said that we cannot literally follow the example of Christ. He was born in the country where He preached; He knew their customs from childhood, ate their food, and could live in every particular as they lived. We have come to a foreign land and a hostile climate. We must have good houses and servants, ride on horses or in chairs and have good tools for efficiency in labor and conservation of energy.

Have we ever noticed that in things physical others did minister to Christ? Doubtless His disciples were also tired when they reached the well at Sychar, but they went to buy the meat while He rested. We have no record of Christ working for His daily bread, as did Paul, while in active ministry. Rich men and women ministered to Him from their riches. Chief Pharisees invited Him to dine with them. It was a very unusual occasion when He arose from the table and washed the feet of His disciples. Doubtless many times His feet had been washed by others.

The Chinese say we are just like them, because we speak their language, eat their food, or in some other way imitate them. They

say it as a compliment. They never tried to compliment Christ in that way. On one occasion they said He was a carpenter and His family common people like themselves, and they said it to demean Him. They never used such arguments as a sufficient reason for His popularity among the common people. These incidents in the life of the Master show that a study of His methods and practical application of the same are a legitimate course for us to pursue. Never man won men as Christ Jesus. Never man gained the confidence of men as He did. Never lived a man who so keenly understood and so intensely thrilled men as Jesus of Nazareth.

Without the least stretching of our imaginative faculties we can believe that Christ would have done just what we *have* done in many places. But would He have done many other things that we have done? Very possibly He would order evangelistic, medical, and educational methods, would build substantial buildings and demand more than a verbal confession of faith before baptizing a candidate. But would He have the foreigner hold himself above the native? Would He have the relation between missionary and evangelist be that of master and servant? Would He have us storm and rage at them when they have misunderstood, or disobeyed, or wilfully deceived us? Will that display of temper gain their confidence? How does it accord with the spirit of Christ?

It can be laid down as an axiom that the more nearly we approach the spirit of Christ the greater will be our degree of sympathy with the Chinese and the greater will be their confidence in us. The reverse is equally true.

Apply this principle to some of the actual problems which daily confront us To what ends will it lead us? We know that some of the positions taken by this paper will not meet with universal approval. It would be surprising if they should. In such matters no man can dictate to his fellow-missionary. No man can correctly interpret the "mind of Christ" to his fellowman. That must be gained by each for himself by means of prayer and a study of the "Word." But a study of the problems have led us to the following conclusions, and they are given out as worthy of serious consideration:—

1. *We must keep clear of the Yamên.* This applies not only to lawsuits but to all matters which deal with the public business of officials. There should be very few exceptions to this rule in the present crisis. When the natives are flooding us with petitions to interfere on their behalf before the official and evangelists are so frequently proving unworthy of their trust, it is the wisest course to avoid giving them the least encouragement.

Concerning the relation of missionaries to the officials, especially to those hostile or indifferent, Dr. J. C. Gibson is quoted by the August number of the RECORDER as making the following statement: "The missionary has to state his case and submit his evidence to the Consul, who is, as a rule, an independent, cool-headed man of the world, versed, more or less, in both Chinese and British law, and who must be thoroughly satisfied of the soundness of the case before he will touch it." This is doubtless true in theory; but is it in actual practice? Is it not true that ninety per cent. of the business done between missionaries and officials in the interior is done directly and without the assistance of the Consul?

We believe this condition of affairs has done no little toward giving to the missionary the false political power which, in the minds of the great mass of the Chinese people, he is supposed to enjoy; and it likewise has barred him from gaining the confidence of the common people. It is not the only thing that has placed us in this erroneous position, but it is one of the conditions which is perpetuating this barrier.

Barring cases of persecution for religion's sake, have we any moral or legal right to enter the Yamên? We say many harsh things against the Catholics, but have we not been doing nearly the same things? This year a number of cases have come to our notice of interference by Protestant missionaries. A recreant member of the church was robbed of all his possessions and the official was slow in following up the case. The missionary yielded to the entreaties and sent a letter to the official. In another case a school teacher, whose school was under the patronage of a missionary, was struck by a ruffian and the missionary had the culprit put into the "collar." One missionary went to the Yamên seeking to assist justice, and three times his native helper, by the use of the missionary's presence, and unknown to him, caused justice to be perverted. We pass no judgment upon these cases, but believe that if we are to gain the confidence of these people and direct their minds to spiritual affairs, we cannot play with political power to aid one, no matter how righteous is his case legally, and refuse to do so for another, even though his case does not parallel the righteousness of the former case.

Christ said some very burning words along these lines, "Blessed are ye when men shall revile you and persecute you and say all manner of evil against you for My sake." "Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you." This would interdict even the going to the Yamên, in a case of actual religious

persecution, and, fellow-workers, not only in persecution of native Christians but of *missionaries* also.

This leads us one step farther. We should not only cease to use political influence for the native, but we should apply the same rule to ourselves and our work. If the Christians are reviled, how can we preach to them patience and meekness if we do not practice them under like conditions? If we expect the native Christian "to endure hardness as a good soldier of Jesus Christ," we must set him the example and *we shall never be able to enter into sympathy with him until we do.*

2. *We should know the Chinese Christians.* How can a pastor encourage, strengthen, and sympathize with his parish until he knows their joys and sorrows, ambitions and disappointments, their home and public life, their social and business environments? And how can we enter into sympathy with these people until we have been in their homes, become acquainted with their families, know their struggles, and have become familiar with every item that makes or mars their Christian growth? The missionary must probe the Chinese heart. It may be said that this is beyond the foreigner's ability and province. If so, then the entering into sympathy with them is also beyond the foreigner. If the one can't be done then the other can't be done. But *it can be done.* The Anglo-Saxon is not using that word "can't" these days. What we ought to do we can do, and by the grace of God we will do.

Before an enquirer is admitted to baptism, spend hours, if need be, going into his heart and finding out his life and purpose. Know the man until there is found no satisfactory reason for not baptizing him, then receive him. Go to the home of the Christians as a true pastor in the homeland does. Don't allow them to prepare a feast at every visit. Go as a friend would go. And when they come to our homes or hospitals, treat them as friends. This does not mean that they are to be given free license to waste valuable time in useless conversation, but they should be made to feel our love for them and interest in their welfare. There is no easy road to success even in missionary activity.

3. *Teach them how to prosper even though Christians.* They are told not to lie or squeeze, to treat their fellowmen well, observe the Lord's Day, etc., and they wonder where the much preached prosperity is to appear. Two things are undeniably true in China. First, the mass of these people are not prospering; and second, those who are getting rich, are doing it by just the methods the Scriptures condemn.

Can a Chinese prosper and still be a Christian? The great body of missionaries will doubtless answer "yes." But the distinction between prospering and getting rich must be ever kept in view. "Prosperity," the dictionary tells us, "is successful progress in one's enterprizes; advancement or gain in that which is desirable; material well-being." And "riches" is "abundant possessions, as of lands, goods, money, or other property; wealth; opulence."

In the present condition of this vast empire it is pretty certain that he who "gets rich" does not do it by adherence to Christian principles. It will be easier for a camel to go through the needle's eye than for one of the rich men of China to enter into the kingdom of God. On the other hand, the certain promise is given that, he whose "delight is in the law of the Lord" shall prosper.

Many living illustrations are before us showing the practicability of such a course. The Chinese variety of peanuts is a very insignificant fruit. Some years ago missionaries introduced among the Shantung Christians the cultivation of the American variety. Its cultivation has spread through the surrounding provinces, adding materially to the prosperity of the farmers. All are acquainted with the introduction of fruit trees by Dr. Nevius. Great quantities of Irish potatoes are also being raised along the coast and near large cities. Cabbages, cauliflower, beets, celery, together with berries, grapes, and better varieties of cereals could be introduced to their decided advantage.

Note how the Ningpo men are everywhere doing the foreign carpentery and masonry. By the use of furniture catalogues, etc., together with the purchasing of a few of the better class of tools, men of the trades in the interior could likewise be aided. We have experimented with a carpenter to both his and our advantage. We have taught him to improve his skill, to do anything in his line anyone wants done, to seek the reputation of being the best carpenter in the city, to do absolutely honest work, and still keep his prices moderate. Men of any trade can be in like manner aided.

Our educational institutions, industrial departments, the teaching of the art of printing, photography, soap-making, modern methods of agriculture, etc., are all being used in various places, doing marvels in the advancement of this empire. A little attention to these things will do more to win the confidence of the native Christians than any amount of Yamên interference.

4. *There must be a real manifestation in our own Christianity to prove to them the all-sufficiency of God in every phase*

of human experience. How can we tell them not to worry if we are anxious over every little thing? How can we preach to them "trust in God" if our hearts are torn asunder by the presence of malignant disease in our immediate vicinity? How can we counsel them to live as brethren if we, even in the secret of our hearts, hold ourselves as greater than they? If "My grace is sufficient for thee," satisfies us; it will, in time, bring assurance to them. We are palsied unless we have this practical faith. A man with malaria, who will not take quinine, cannot exhort his neighbor to do so. John in the poem is represented as saying, "How often I have seen the touching of His garments bring back strength to the palsied limb! I feel it has to mine." When the "touching of His garments" brings strength to our weakness we can say to them, "Go thou and do likewise."

These native Christians are imitating us to the minutest detail. Take the handwriting of any English-speaking Chinese and see if he could not with ease forge his teacher's signature. Paul said to the Corinthians, "Be ye imitators of me even as I also am of Christ." They are saying to the foreigner, "We are imitating you, whether you imitate Christ or not." Men are all born imitators. It is well to imitate the great and good; it is wrong to imitate the low and evil. Hence these Chinese under our influence are miniatures of the missionary.

It is necessary, then, that each one repeatedly ask himself, "Am I a miniature Christ? Do these people see the Savior in me? Am I reflecting the glory of Christ? Is Christ all-sufficient to me?" When these questions can be answered in the positive it will not be hard to enter into sympathy with, and gain the confidence of, these people. It will already be ours.

"Lord, speak to me that I may speak
In living echoes of Thy tone;
As Thou hast sought, so let me seek
Thy erring children, lost and lone.

Oh teach me, Lord, that I may teach
The precious things Thou dost impart;
And wing my words, that they may reach
The hidden depths of many a heart."

*Notes on Chinese Etiquette.**

BY DR. CHRISTIE, MOUKDEN.

"*If you do not learn the rules of propriety, your character cannot be established.*"—CONFUCIUS.

IT is hardly possible to overestimate the importance to every missionary of an intimate acquaintance with Chinese notions of propriety. The contempt with which foreigners are often regarded is doubtless largely due to their neglect of this matter. And it is not to be wondered at that a people so different in thought, tastes, habits, and dress, should view us with amazement and suspicion. If, therefore, a missionary is to find favour among the Chinese, and gain a hearing for his message, he must conform as far as possible to their ideas of what is becoming.

In the following pages some of the more important points are touched upon, which it is well for every missionary to know.

I. DRESS.

A foreigner's dress is the first thing which attracts a Chinaman's attention, and it sometimes calls forth severe criticism. To appear in public clad in short jacket and tight-fitting trousers is an offence to his sense of common decency; for a respectably dressed Chinaman always wears a long robe reaching to the ankles. Though we do not all consider it necessary, or even advisable, to adopt the Chinese dress, a modification may be recommended,—such as a long robe made of silk or foreign material, reaching to near the ankles, loose round the body, without a belt, and with sleeves longer and looser than ordinary,—a style of garment resembling our dressing-gown. Some missionaries think a long frock-coat sufficient. White and black are Chinese mourning; but blue, maroon, and indeed any plain colour, look well in the eyes of the Chinese. White puggaries round the hat seem strange to them. Native top-boots form part of a Chinaman's full dress, and may with advantage be worn by foreigners while visiting.

Chinese women dress in loose, flowing garments, which seem specially designed to conceal the contour of the body. Any tight-fitting dress, therefore, is unbecoming, and should be discarded by foreign ladies, or covered by a loose robe or cloak when moving about among the people.

* Fully eight years ago these notes were printed in the RECORDER. As they called forth so much interest at the time and so many new missionaries have arrived since then, a reprint has been considered advisable.—ED.

II. TRAVELLING.

1. *Chair-travelling.*—Only officials of high rank are allowed to use chairs in Moukden and Peking; but foreigners do not recognise this law, and outside these cities there is no rule in the matter.

2. *Cart-travelling.*—Carts from the south give way to carts coming from the north, except when the former are heavily laden, or occupied by travellers of rank. To sit on the tram of a cart is considered *infra dig.*, especially while passing through a town or village, as that seat should be occupied by servants. If a lady has alighted from her cart, she should remount before entering a village, and it is proper to drop the blind while passing through.

3. *Riding.*—When riding on the side-path, a horseman should make way for foot-travellers. It is polite to dismount on entering a village where a friend lives, especially when nearing his door, and to ride slowly through any village or town.

4. *Walking.*—On a narrow path, whether in town or country, men always give way to women, the blind, and old men.

On the street it is not considered proper to look round, or laugh and talk loudly; and it does not look well to carry a stick, especially inside a city.

Any one going out after dark should be accompanied by a servant with a lantern, not so much to throw light on the path, as to show that inspection is not feared.

5. In *meeting* a cart or chair, do not look at the occupant, for, if recognised, etiquete will compel him to alight. If both, however, are in carts or on horseback, a slight bow, or "*kung-shou*," will suffice. If only one is on horseback or in a cart, the foot-traveller should request him not to dismount. Before accosting any one, a traveller must always alight or dismount. If asking the way, the question must always be preceded by some polite phrase, such as, "May I borrow your light?"

6. In crossing *ferries*, or passing through *barrier-gates*, foreigners are not compelled to pay, but it is always well to do so.

7. *Inns.*—If a little prudence is exercised, there should be no difficulty in getting a private room, if there is one in the inn; for foreigners, and especially ladies, may legitimately claim this as a right. If any annoyance is caused by intruders or people looking in, the most effective and dignified remedy is to appeal to the landlord and remind him that he is responsible for the comfort of his guests.

Whether inn-food is eaten or not, the regular sum should always be paid for the night's lodging, which in Manchuria is *900 cash*, about 5d. As a foreigner causes a good deal of trouble to

the servants, he should also give liberally to the "small till." The usual sum for a single traveller is *300 cash* at the midday meal, and *500 cash* at night. It sometimes pays to give a small present of something foreign to the innkeeper, especially if that place is likely to be frequently visited.

8. A *pourboire* is always given to carters and chair-bearers; the sum largely depending on their conduct. Rather than get a name for meanness, it is better to err on the side of liberality.

III. SALUTATIONS.

It is very impolite not to notice a salutation from even the poorest, or to fail to return it in some way. A foreigner may have difficulty in knowing which form of salutation to adopt; but as he is regarded as a guest in China, he should never make the first advance, and should in general return the same form as he receives. In the case of servants and inferiors this is unnecessary; a slight bow being sufficient acknowledgment. The missionary should learn from his teacher the formal salutes and how to return them.

The *Ch'ing-an* is the form used by officials, Yamên people, soldiers, and Manchus in general. It is made by bending the right knee till it almost touches the ground, while the right arm is kept straight to the side.

The *Tso-i* is used by merchants and Chinese in general. In making it, bring the closed hands together in front of you, bow slowly, lowering the hands to near the knees, then raise them gently to the level of your face.

The *Kung-shou*, a form of the *tso-i* without the bow, is generally used when a guest is taking his departure.

When acquaintances meet on the street, each turns half round, brings his hands to his sides, bows, and then passes on. Friends who have not met for some time, however, make a more formal salutation.

Men should not, as a rule, look at or speak to women if met on the street. However, if a missionary meet a female member, neighbour, or familiar acquaintance, there is nothing wrong in recognising her, and even saying a few words. Male members may recognise foreign ladies in the same way.

Any person making a salutation, of whatever kind, must face the person saluted.

IV. VISITING.

Foreigners must not forget that they always remain guests in China, and should never take the initiative in calling, especially on officials. The earlier a call is returned, the more respect is shown; so a first visit should be returned as soon as possible.

1. *Receiving Visitors.*—Before calling, a visitor should always send his card, stating the time he proposes to arrive and asking if it is convenient to receive him. When he arrives, have the doors of the second gate and of the dwelling-house open and meet him somewhere between the two. Return his salutation, taking care to stand to the west; for the position of honour is north before south, east before west. Keep a little behind him as you approach the house, and on reaching the door invite him to enter. He will stand aside and request you to pass in before him; but this is pure ceremony, and he does not expect you to do so, and so you politely urge him to go first. This performance has to be repeated at each door, and sometimes is very trying to a foreigner's patience.

When inside the room it is important to offer the proper seat. In Chinese houses this is easy, for the seat of honour is the innermost on the *kang;* but foreign houses are differently arranged. A general rule is that the seat farthest from the door is the place of honour, and, other things being equal, the north is more honourable than the south. You invite your guest to be seated first, but this he is unwilling to do. The controversy is ended by your sitting down slowly near the door, and he will seat himself at the same moment.

The servant now brings tea. If it is a first visit, or if you wish to be very respectful, take the cup, when filled, from your servant, and with both hands place it before your guest. He will then rise, and with both hands receive the cup, saying something polite; after which he may return the attention by assisting you to your tea in the same way. When reseated, wait a short time before inviting him to drink. In drinking he takes the initiative. You raise your cup at the same time, keeping your eye on him; take the same number of sips and put down your cup when he does so. The servant should see that the cups are not allowed to be empty, or the tea cold. If cakes or fruit are on the table, you yourself must place some on his plate, taking care to use both hands, unless where chop-sticks or forks are required.

Visitors usually bring their own pipes, but it is customary to have one to offer, as smoking is a universal habit. Light is provided by an attendant. If the day is hot, it is polite to invite your guest to take off his hat, saying "*Sheng-kuan,*" or some such phrase; and at the same time you may take off yours. Under any other circumstances it would be a breach of etiquette for either to uncover the head. (This rule does not apply to ladies.)

Do not introduce one official to another of superior rank. To bring them into the same room would place both in a very awkward position.

During the visit, sit straight up and show as little of the hands as possible (short sleeves which do not cover the wrists look bad). Do not place your elbows on the table, or cross your legs, or fold your arms, or stroke your beard, or place your hands behind your back. If you wear spectacles, it is polite to take them off, at least for a moment, when meeting a visitor.

If your guest rises, stand up at once. When about to leave, he makes a *tso-i* or *ch'ing-an*, which you must return. As he retires you follow him, always seeing that the doors are open. They are passed through with the same ceremony as on entering. Outside the front door he turns round and requests you not to escort him; but you insist in doing so. At the middle gate he again begs you to return, which you may do if you please. If a distinguished visitor, however, or one you wish to honour, you escort him to his cart, where a *kung-shou* is made. You then stand aside till he is inside his cart, when *kung-shou* are again exchanged. You stand till the cart begins to move and then return at once to the house.

The above rules are fully carried out only in the most formal calls. The more intimate the acquaintance, the less formal is the intercourse; but this only experience can teach.

If otherwise engaged when a visitor calls, it is quite polite to send the message "*Tang-chia*," which the servant ought to know how to deliver. To detain a visitor at the gate is most disrespectful.

It should be remembered that Mohammedans eat and drink only out of their own vessels, but tea should be offered.

2. *Making Calls.*—When visiting, you should be guided by the above rules. Your servant should take in your card before your cart enters the compound, and you must not alight till invited. On entering the house you will be given the seat of honour. If a second visitor arrives, you must rise at once and offer him the highest seat. A first visit should not be a lengthy one. Do not jump on or off a cart, but wait till the servant places the footstool. Having ascended, enter the cart backwards, seating yourself with as little motion as possible.

Special visits are made at the New Year and at the festivals of the fifth and eighth moons. New Year calls are made during the first five days of the year. The earlier the visit is made the more respect is shown. Ladies do not go out until the sixth day. In making these ceremonial calls, it is not always necessary to alight from the cart. It is quite sufficient if the servant hands in your card at the gate, with the customary congratulatory expressions.

Congratulatory calls should be paid to official acquaintances when promoted in rank, or appointed to important offices.

When leaving home for a length of time, P. P. C. cards (*Tz'u-hsing-t'ieh*) are usually sent.

V. FEASTS.

When friends are formally invited to dinner, cards of invitation are sent out a few days previously. There is a regular form of invitation, which can easily be ascertained. If a guest is late in arriving, a servant may be sent to inform him that things are ready. The guest is received as in an ordinary call. He brings the card of invitation with him and hands it to his host on arrival, who receives it with both hands, bowing at the same time. The host arranges the guests at table, being careful to do so according to rank. A foreigner would do well, before inviting guests, to find out, from a reliable Chinaman, how to seat his friends, as this largely depends on the shape and position of the room. In Chinese houses foreigners are sure to be offered the seat of honour; but, of course, before accepting, they must indicate their unworthiness in the usual way.

The host first assists his guests to wine, fruit, etc, and, after a start is made, they are free to return the kindness by helping him. Forks and knives are usually provided for foreign guests, but it is polite to use chop-sticks if at all possible, for otherwise strict etiquette would compel the host to use the foreign method also. After finishing food, the guests thank the host, rising and making a *ch'ing-an*.

Food is also provided for the guests' servants, or, if this be inconvenient, each servant receives two *tiaos* of cash or thereabouts.

If the friendship is intimate, the host may send a servant the following day to inquire as to the welfare of his guest.

An invitation must not be declined at once. The excuse for not accepting must be sent a few hours before the feast, by a servant, who takes his master's card along with the invitation card.

VI. BIRTHS, MARRIAGES, AND DEATHS.

1. The *birth* of a child, especially a boy, is the occasion of great rejoicing. Friends should call and offer congratulations, and many send a present of edibles to the mother. When the child is a month old, presents are sent to it, and the rejoicings are brought to a close by a feast.

2. The ceremonies in connection with *marriage* and *death* are too numerous and too intricate to describe, and vary according to the part of the country to which those concerned belong. Many

of the customs, being of an idolatrous nature, are not observed by native Christians, and are of no practical importance to a missionary. It is the universal custom to attend the funeral or marriage of a friend, even without being invited; and as a feast is always prepared, a money present should be given; the amount varying according to the position of the donor.

3. The length of the time of *mourning* for parents is twenty-seven months; for other relatives, the time is shorter. During this period the mourner should neither pay nor receive visits, except of an important business nature. This rule, however, is kept strictly only by officials and rich men, and is usually disregarded by members.

VII. PRESENTS.

Presents are exchanged from the 20th of the 12th moon to the first day of the year, during the first five days of the 5th moon, and from the 10th to the 15th of the 8th moon. A present should always be accompanied with a card. Not fewer than four articles should be sent, and always even numbers. It is quite respectful to accept only part of a present, but to return all would be regarded as an insult. A gratuity should be given to the servant who brings the gift; the amount depending on the value of what is sent. The more given, however, the more honour is done to the master. An even number of *tiaos* should always be given.

Special presents are made on such occasions as marriages, births, and birthdays.

VIII. TITLES AND MODES OF ADDRESS.

1. *Taotais* and all officials of higher rank are styled *Ta-ren*. A *chih-fu* also receives this title, but only by courtesy.

2. A *chih-chou* or *chih-hsien* is styled *Ta-lao-yeh*.

3. Officials of the lower rank are addressed as *Lao-yeh*.

4. It is customary, when an official calls, to ask him his *Tai-fu*, and it is quite respectful, if intimate, to use this instead of his official title.

5. *Lama priests* are styled *Lai-yeh* or *Ta-lama-yeh*; their Superior, *Ta-ren*.

6. *Buddhist priests* are called *Ho-shang*.

7. *Taoist priests* are called *Lao-shih-fu*.

IX. SERVANTS.

The relation between master and servant in China is different from at home. In some respects they are regarded as equals, while at the same time rigid rules define their relative positions. When servants have been a long time in a home, they are looked

upon almost as part of the family, and are quite familiar with all the private affairs of the household.

When a guest arrives, the servants who meet him salute him; and it is no breach of propriety for them to come into the room, even when their master is present, listen to the conversation, and if spoken to join in it, always, of course, standing. When the master leaves on a journey, the servants of the household make their bows and express their good wishes; and they receive him in the same way on his return. These salutations he ought to acknowledge. When travelling, a native master and servant sit at the same table and eat the same food, unless the master is an official of some rank.

Foreigners are apt to keep their servants at too great a distance; at the same time, there is a danger of going to the opposite extreme, which is perhaps even worse. The familiarity should never be such as to allow the servant to carry gossip to his master. The master's bearing should always be such as to command a respectful mode of address. For instance, the pronoun *ni* (you) should never be used by the servant; he should listen in silence when reproved and should never turn his back when spoken to. He must not sit in his master's presence (unless invited), nor appear before him without his long robe, nor with his pig-tail coiled round his head.

In dealing with all subordinates, a good principle is to combine firmness with kindness. Any exhibition of softness or relaxation of rule is regarded as weakness, and calls forth contempt rather than gratitude. At the same time, it is of the greatest importance not to lose one's temper or show irritability, even under the most aggravating circumstances. Rough language lowers the person who uses it more than those to whom it is applied; and to strike a man, or in any way to use physical force, is considered by the Chinese degrading and quite beneath any one who pretends to any knowledge of propriety. On the one hand, kindness and patience; on the other hand, an appeal to the established rules of conduct, mingled with a little judicious sarcasm,—these are the most powerful weapons that can be employed in bringing a Chinaman to reason. If masters are to gain the respect and goodwill of their servants, they must study Chinese character and be careful not to take away from those under them what is called "*face*." For instance, a Chinaman loses *face* if he is reproved in the presence of others, or if made to appear ridiculous. It does not improve a servant to be constantly finding fault, and a master will often find it pay to ignore small offences. Never mention dismissal to a servant until you have made up your mind to dismiss him and are about to do it; nor should you ever threaten to send any one

to the *Yamên* unless you are prepared to take immediate action. Do not harbour suspicion of your servants and never indicate any distrust unless sure of your ground.

Foreigners should remember that their teachers are literary men, and should not be treated as servants.

X. GENERAL HINTS.

1. Foreigners should be careful what gestures they make, especially with the hands. Some movements have a definite meaning to a Chinaman, and must be avoided.

2. Never ask a Buddhist priest his name, nor a Taoist priest his age.

3. Cards should not be too large, and the letters should be of medium size. It is well to have a note on the back, "For visiting only," to prevent their being used for other purposes.

4. Paper on which are printed or written Chinese characters must be respected, and should not be thrown out or used as waste paper.

XI. HINTS FOR LADIES.

The position of women in China is very different from what it is in Christian lands. Although they have considerably more liberty than in India, yet they are on all hands hampered by restrictions, and the unmarried more than the married. The former are looked upon as only guests while in their father's house, their real homes being those of their future husbands. An unmarried, or even a young married lady may not go out, walk on the street, or pay visits, without an elderly chaperone; and those who can afford it go in carts. If travelling any distance, the chaperone must be a relative. The age of a lady makes no difference so long as she is single; and until betrothed or married, she must live under her father's roof, or that of relatives. Girls are married at an early age, and unmarried women are almost unknown.

Customs differ even in Manchuria. In Moukden, women have more freedom than in other cities. In the villages the working-class women and girls move about quite freely, but not so those of the upper class. Members are already considerably more free in their intercourse than the ordinary non-Christian citizens.

From the above it will be seen that a European lady, in leaving her father's home and coming to live in China, alone and unmarried, is acting quite contrary to Chinese ideas of propriety. But the work demands her presence, and the difficulty must be faced. While it is impossible for foreign ladies to conform to

Chinese social customs in their entirety, it is well to adopt every precaution against the possibility of giving occasion for scandal. It should also be remembered that what would be considered improper at home should never be done in China.

Every lady living in the interior should have an *amah*, or female servant, not too young, who must live in the house, and accompany her on going out or in paying and receiving calls. If, in the course of her work, a lady visits a village, she must be accompanied by an elderly woman; and they should, if possible, stay in a house where there are old women, and no young men.

As far as possible, it is well, in taking walks, for several ladies to be together; and a young lady should, if practicable, be accompanied by an older. Ladies and gentlemen should avoid shaking hands or taking arms in public; and ladies should be careful not to kiss in the presence of Chinese. These practices are very offensive to a Chinaman.

A foreign lady's teacher must be an elderly man.

The subject of this paper is a very wide and intricate one, and only its surface is touched here. Each missionary should study it independently, and judge for himself how far he will conform to Chinese ideas. In this, however, there can be no difference of opinion, that, if missionaries are ever to reach a class which has hitherto been almost entirely beyond Christian influences—namely, literary men and officials—it will not be by setting aside customs, which to foreigners may seem absurd, but which to them are the essence of all politeness and self-respect. To us the connection may seem very remote between these minute outward observances and anything real and inward; but in a Chinaman's mind they are inseparable. Confucius says:—

"If you are grave, you will not be treated with disrespect; if you are generous, you will win all; if you are sincere, people will repose trust in you; if you are earnest, you will accomplish much; if you are kind, this will enable you to employ the services of others."

In Memoriam.

THE REV. J. E. BEAR.

BY REV. A. SYDENSTRICKER.

This fellow-worker was called to his reward in the city of Hsü-chow-fu, Northern Kiangsu, on October 9th, 1903. He had gone there to attend the annual meeting of the North Kiangsu Mission of the Southern Presbyterian Mission.

Mr. Bear came to China sixteen years ago and spent his whole mission life at Chinkiang, taking one furlough to the States during this time. From his first coming to China he had never been strong in health, and for a year past was more than usually weak.

But he felt it his duty to remain on the field as long as he could do full work, willing to leave only when he should be partially laid aside from the active work. It was his wish to be fully and actively engaged in the work up to the last, and this wish was granted him. Although exceedingly weak, he was in mission meeting attending to his duties till the next to the last day of his life.

Mr. Bear from choice and fitness for that special line of work gave himself especially to itinerating, preaching and distributing books in the large destitute regions north and south of the Yangtsze from Chinkiang. When at home he was busily engaged in street chapel and Sunday preaching and in assisting in the general work of the station. His work in China he carried on in the face of more than ordinary difficulties such as would have long ago sent many a worker to the home land.

The writer met him in Shanghai on his first arrival in China and conducted him to his station, and since that time has known intimately both the worker and his work. During the last seven or more years we have been colleagues at the same station and thus have been thrown together like brothers of the same household. The writer, among all his missionary acquaintances in China, has never known a more thoroughly conscientious and persevering laborer. In every question and under all circumstances his rule was, What is the will of the Lord in the matter? If he erred, it was an error of judgment, not of failure in doing what he thought was his duty.

Mr. Bear never wrote any books, and in fact wrote little for the papers or magazines. He had no desire whatever for notoriety in any form. His great and constant aim was to do his work faithfully and as fully as possible. At the same time he read widely and kept abreast of the times in all the questions of the day, especially in matters relating to the Far East. He was also a hard and close student of the Bible, and at all times was intensely interested in talking about Bible subjects and in the discussion of difficult Bible topics, and was very familiar with the Bible as a whole. He thoroughly believed the Bible and accepted it as a rule of faith and practice under all circumstances. He was a man of generally very sound and intelligent judgment in all practical matters and not less so in missionary work.

We always consulted together with reference to all mission questions, and his opinions and views have been a very great help to the writer. We had very few differences of opinion, and our working together was very harmonious and pleasant.

Mr. Bear's life, work and death among the Chinese have been an earnest, persevering example of discipleship in the service of his Master,

a service rendered often under very great difficulties and discouragements, but a service given faithfully and without wavering to the very end. His Christian life and faith were very practical and entered into every detail of his every day life.

The writer started with him on his last trip, but was hindered by illness from making the whole journey. Mr. Bear felt in his weak condition that he was risking his life in undertaking the journey, but simply said, "I must be about my Father's business," and took up the journey cheerfully and without the least hesitation when he felt it his duty to go.

Mr. Bear was very pleasant socially, was always ready to help anyone whom he met, and had many friends among missionaries and other foreigners in China. At the memorial service held in Chinese on the day of his burial, a large chapel well filled with a native audience showed the respect in which he was held by the Chinese. They all know one fact,—that Mr. Bear was a true and earnest disciple of the Savior.

Educational Department.

REV. J. A. SILSBY, *Editor.*

Conducted in the interests of the "Educational Association of China."

Responses to Appeal for Trained Teachers.

DR. SITES, General Secretary of the Educational Association of China, has kindly furnished us with the following extracts from letters received in response to the Association's appeal, published in the RECORDER of December, 1902.

These letters are full of encouragement to those who feel the importance of missionary educational work, and we are glad to see that our Boards and their Secretaries appreciate the necessity of a more generous equipment and an increased number of thoroughly trained men.

Rev. H. K. Carroll, D.D., Secretary of the Missionary Society of the Methodist Episcopal Church, writes:—

Yours of December 23rd has been received, with enclosed appeal of the Educational Association of China, which I have read with great interest. I do not think it is necessary to ask our Board to indorse the policy set forth in your printed circular. I am sure that the Board and the Secretaries are thoroughly in harmony with most of the facts therein expressed. We have, as you know, extensive educational work, and we always plan to secure men who are fitted for that branch of missionary endeavor. When there is a call for a teacher in any of our missionary institutions I do not think we would discriminate against the ordained minister who was found to be thoroughly fitted for educational work, because most of our institutions in this country have ministers in the

presidential, if not in the professorial chairs, and we are one with the Educational Association in believing that the importance of Christian education in China at this time can hardly be overrated, and in the determination to strengthen our educational work in every possible way.

Dr. Arthur S. Lloyd, D.D., General Secretary of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, U. S. A., writes:—

Your letter of December 19th, covering the appeal to Foreign Mission Boards for trained educators for China, was laid in extenso before the meeting of our Board of Managers this week. The members were impressed by the statements made by you and adopted the following resolution for transmission to your Association:—

"That the Educational Association of China through their Secretary, Dr. C. M. Lacey Sites, be informed that this Board is in entire sympathy with the purposes of the Association and appreciates their proposition as to the sending out of trained teachers, and that such has been the endeavor and course of this Board for a number of years past."

Rev. R. P. Mackay, D.D., Secretary of the Foreign Mission Committee of the Presbyterian Church in Canada, writes:—

Your communication of the 23rd December, enclosing circular issued by the Educational Association of China, has been received and submitted to our Board. I have been instructed to say in reply that the Board appreciates the importance of the appeal and sympathizes with its purpose; and also to state that our missionaries are of such a grade as to justify the expectation that they would become efficient educationists should the Presbytery appoint them to such work. Nearly all missionaries are graduates of universities and theological colleges, and some of them have had experience as public school teachers. The one or two exceptions are men who have taken a medical course, but whose general education is respectable, if not having a university degree. Our Committee have always had the feeling that a missionary ought to be a leader and capable of training others. The prospect of overtaking the work by foreign missionaries is not entertained as practicable. The work must be done by a native church, and to that end missionaries should be chosen so as to develop a native ministry as quickly as possible. I am sure that upon this all our Boards are agreed, and we can accordingly endorse the appeal issued by your Association.

Mr. Robert E. Speer, Secretary of the Board of Foreign Missions of the Presbyterian Church in the U. S. A., writes:—

Your note of December 23rd, enclosing a copy of "An Appeal to Foreign Mission Boards for Trained Educators for China," was received several days ago and read before our Board at its meeting yesterday. I have pleasure in reporting herewith the action of the Board as recorded on its minutes.

"The Board took under consideration a letter from the Rev. C. M. Lacey Sites, Ph.D., General Secretary of the Educational Association of China, enclosing 'An Appeal to Foreign Mission Boards for Trained Educators for China,' signed by the Executive Committee of the Association. It was voted to reply that the Board was in hearty sympathy with

the purpose of the Educational Association and with the object of its appeal. From the beginning the Board has been convinced of the importance of effective educational work as part of the missionary enterprise in China and as maintaining colleges or high schools in all of its missions, while largely through the influence of the Board and its missionaries, especially Dr. Happer, the Christian college in Canton has been established. The Board will hope to continue to maintain the efficiency of its educational work and also to increase it, and approves of the plan of sending out for such work, to the extent that may be necessary, men specially fitted for educational work."

Educational Association of China.

MEETING OF EXECUTIVE COMMITTEE.

THE Committee met at McTyeire Home, October 2nd, 1903, at 5 p.m. Present: Dr. A. P. Parker, Chairman, Dr. Gilbert Reid, C. M. Lacey Sites, Ph.D., and Rev. J. A. Silsby. The meeting was opened with prayer and the minutes of last meeting were corrected and approved.

The names of the following new members were presented and approved:—

Rev. P. Matson, Song-yang viâ Hankow.
„ A. Reimert, Yo-chow, Hunan.
Miss L. W. Price, Shanghai.

Dr. Parker was authorized to pay a balance of £106 19s. 11d. due to W. and A. K. Johnston & Co., of Edinburgh. As General Editor Dr. Parker made the following report:—

The following books have been published during the six months ending June 30th:

Parker's Physics, 1,000 copies.
Box's Elementary Primer, 2,000.
Martin's International Law, 1,000.
Parker's Elementary Geography, 2,000.
Chemical Names, 500.
Handbook of Birds, Handbook of Mammals, Handbook of Botany, Handbook of Astronomy, each 1,000 copies.
Hayes' Astronomy, 1,000.
Parker's Trigonometry, 1,000.
English Introduction to Box's Primer, 2,000.
Course of Study, 600 copies.

A copy of the Course of Study was sent to each member of the Association.

The remainder of the handbooks for wall charts are being translated into Chinese.

The printing of the above books, together with mounting maps and charts, charge for books returned and expense for several smaller items of printing, make a total amount of $3,043.77 charged to the Educational Association for printing during the six months ending June 30th, 1903.

After deducting this amount, together with the commission on sales, there is a balance due the Educational Association at the Presbyterian Mission Press of $1,537.79.

The following report was made by the General Secretary:—

In pursuance of the action of the triennial meeting of the Educational Association of China, May, 1902, which was as follows,—"That the Executive Committee be instructed to prepare a memorial to be sent to the Secretaries and Presidents of the Boards of Missions in England and America, recommending the appointment of specially trained men and women for special branches of work and drawing particular attention to the need in industrial and kindergarten departments of missionary work,"—the Executive Committee prepared an appeal, which has already been published, and the General Secretary has forwarded copies thereof to one or more officers of twenty-four missionary societies in the United States and Canada and of twelve missionary societies in Great Britain and Ireland. The letters to British societies went out somewhat later than those to American societies on account of delay in getting the list of officers to whom to send. Responses received indicate, to say the least, an active interest in the object of the appeal.

A number of extracts from letters received were then read to the Committee.

Dr. Sites reported also that circular letters had been sent out in the interest of the Educational Exhibit at St. Louis, and quite a number of favorable responses had been received.

The Committee adjourned to meet September 10th, 1903.

J. A. SILSBY,
Secretary,

Correspondence.

THE HEATHEN AND THEIR CONTRIBUTIONS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In the RECORDER of June, 1903, we had articles as above, and the Hankow manifesto, together with an Editorial Comment: in August an extract by Dr. Gibson from the *Liverpool Daily Post:* also one on the Native Church by Rev. Louis Byrde.

All Christian workers I take it are in China to bring the Chinese to a "knowledge of the truth." As of old, funds are short; consequently the cheapest methods meet with most universal favour. The use and misuse of money, or property, seems to be at the bottom of the above mentioned articles when we look below the surface.

To leave points of comparison between other lands and China, educational and medical work which have special laws peculiar to each branch, we come to evangelistic work. There is in many parts of China a flocking to the foreigner. Unfortunately that spells "missionary" and not "merchant." Would it were the latter to a degree that they might perchance be a little more sympathetic than is their general wont. But they are not coming empty-handed. Our Saviour preached the gospel and lived by it in a measure. Our case is not parallel. Paul received gifts, as at Melita, yet that was rather man to man than "heathen to the

missionary," as here. We live in New, not Old Testament times, and what may have been good then is not necessarily so now.

The man who puts down money assuredly wants some return. "Where treasure, heart also." Here the schemes of Mr. White and Mr. Byrde disagree. The former has been tried, the latter is but in its infancy. See latter's postscript.

I take up a paper and read: "The pro-mission movement . . . . . threw open many doors. The entering in on terms expected . . . was . . . followed by disaster. Offers of property and money were *therefore* declined. In others discrimination was used, and after due explanation and due restrictions, local subscriptions and gifts were admitted. As it became a necessity to bring a 'professing' Christian to justice, the property was returned and a new start made at the other end of the city *in premises rented by the Mission.*"

The underlining is my own.

Here the leader saw the mistake and arrested the movement. Did it cost him any heart pain? I think it must have done. But he did what he saw was right.

I believe the Hunan Conference was unanimous as to sending no more printed statements to officials; rather by *personal* and persistent representation of their attitude to instruct the officials how to deal with "followers." I agree with them. This city has been well posted with the rules. No wonder the Chinese think they are only a "blind." Some one asked, not here, "Why have they not written *murder* with the other things prohibited." Can it be wondered at?

I happen, unfortunately, to be near the centre of a "heathen contributed area." A colporteur comes on the scene. Some have a "*little*" (?) business. To be fair, I would say he may not know of this at first; I was nearly taken in myself. Any way, a sum is subscribed, a house bought or rented for his *business*. That is the term applied to it by Chinese. Books they must have. Five-cent New Testaments are sold at forty cents, twelve-cash tracts at ten cents, and so on. He is no longer termed a colporteur. Sometimes he may condescend to "kiao sz," sometimes he prefers,—or they do,—to call him "muh sz." His master cannot visit him often; the man knows this; Chinese are not fools. His lack of education is overcome by an amanuensis. What next? *Dr. Gibson's report of the Roman Catholics is not sufficient to describe the doings of these so-called Protestants.* I have never heard of Roman Catholics using the military. I *know* these men do,—*up to forty* on one occasion.

As a good example has followers, so has a bad one, and many, seeing such business is so remunerative, fall in and open halls on their own account, and it takes months to get them closed.

Such is my limited experience of the system. We do well to ponder when we start a new venture. "It is a long lane that has no turning." "A worm will turn.' 'Sooner or later these men,—who have been duped by these Christians, and it makes my heart bleed that Christ's fair name is dragged down into the mire by such pernicious practices, and public opinion seems insufficient to check it yet,—will turn, and what then? I say it, and am not alone;—we and these our "brethren" may be "missing."

I have been interrupted in writing by a soldier; he is one of two who have been on one of these "settling dispute" questions. He tells me it did not work. I know why.

We need to pray very much about this matter. Here is our power. "We ought also to love one another."

Yours very truly,

ANTI-ROMAN.

Our Book Table.

Wanted: A second hand copy of Mayer's Chinese Reader's Manual. Please send to the Presbyterian Mission Press, stating price.

East of Asia, Vol. 2, No. 3 October, 1903. *North-China Herald* Office, Shanghai. Price $1 50.

Each successive number of this well-edited and beautifully printed quarterly comes as a pleasant surprise, and the promoters of the enterprise are worthy of all praise and deserving of all success. Nothing that we are acquainted with brings so vividly before the reader the inner life and history of the Chinese, and being so well illustrated it makes all very life-like and realistic. We are pleased to see that agencies for its sale have been established in so many places, and are sure that its wide diffusion would prove an excellent educator for those who need information as to things Chinese.

The Fairer Britain of the Southern Seas. An Essay, etc. New Zealand, her Chinese and other Immigrants. By George Hunter McNeur. Printed by the China Baptist Publication Society, Canton, 1903. Price twenty-five cents.

This sketch of New Zealand was written for the Canton Missionary Conference and printed by request. A chapter on the Natural Beauties of the Island has been added. The brochure contains much useful information which is not obtainable from ordinary books of reference. The writer describes the Maoris and the work of missionaries among them in a most interesting manner. The work of Rev. Alex Don among the Chinese in the Island is remarkable. New ideas of the situation, natural history, distances, political and social relations, etc., in New Zealand will be conceived by reading the work.

S. I. W.

The China Methodist Forum, No. 4. Vol. 1. July, 1903.

This magazine is published quarterly and is devoted to the discussion of problems relating to the Missions of the Methodist Episcopal Church in China. Missions other than Methodist, however, will be benefited by reading the *Forum*. In this number we find "Experiments in self-support, self-government, etc." "Native Brethren holding the Reins" and other articles. "A Foreword to our Central Conference" from Bishop David Moore exhibits both imagery and truth. Missionaries all get to feel that way, but few can paint the words so well as the Bishop, owing perhaps to the incompatible and exclusive character of Chinese study. Men who "are not under the excitement of untried environment" or "deceived by the mirages of superheated zeal," are what we want. Other missions also feel the "deepening conviction of the need of wiser and truer co-operation among the missionary bodies; of unity of effort that just misses organic union." These are good, wholesome, sensible sentences framed in the midst of the pestiferous miasm of heathenism where the air and odor become so clouded and pungent that one is unable to see phantasmagoria after a while, and where we must content ourselves with living by faith on the plain earth.

The magazine is published in Foochow by the Methodist Book Concern.

S. I. Woodbridge.

Korea Mission of the Presbyterian Church in U. S. A. Report of the Syen Chyun Station. 1902-03.

The work in Korea is in finer condition than ever. We quote as a sample the report in part of one church:—

The Syen Chyun church has had a year of steady growth. The congregation now numbers about five hundred with a regular attendance of nearly four hundred. While the increase is due in part to the moving in of Christian families attracted by the school, large church, and Christian community, yet there has been a healthy growth in the town and surrounding villages. At a conservative estimate, ten per cent. of the people of the town are now Christians, and the west end of the town, near the station site, has become almost solidly Christian, owing to the tendency of the believers to settle as near the missionaries as possible.

Attendance at all services has been very good; the Wednesday night prayer meetings often numbering over two hundred. Messrs. Whittemore and Ross have preached when in town, alternating with a number of Korean leaders, four or five of whom have become effective preachers.

Spiritually the church has hardly kept pace with the numerical growth. This is no doubt due to the limited attention the missionaries have been able to give it. On the other hand, there has been a very gratifying increase in efficiency among the officers and other leaders of the church. The "evangelistic committee" of last year has developed into the "leaders of tens," often of twenties or even fifties. These are capable workers either in their villages or in different parts of the city, and with their help an effective oversight of the congregation is maintained.

The local Bible class consists of the whole congregation; about 800 study the Scriptures. The itineration is done in seven circuits with most encouraging results; educational and medical work occupy a prominent place. There are ten missionaries on the field, none of whom came to China before 1896. Grand Total of results: Helpers, seven; native agents, forty-four; regular meeting places (all self-supporting), sixty-one; communicants, 1,027; added during the year, 367; catechumens, 1,646; added during the year, 740; adherents, 4,537; schools, twenty; pupils, 319; native contributions, 2,731,535 nyong (nine of which make a yen).

"THE OTHER WISE MEN."

Note by Dr. Martin.

The story of the Wise Men makes a charming introduction to the gospel of Matthew. It resembles the opening of an eastern window to admit the light of the rising sun. The evangelist does not tell us that there were only three. Not only does he omit the names of Caspar Melchior and Balthazar, he gives no intimation that there were others who desired to come but failed to join the party.

A little book by Dr. van Dyke supplies this information. It gives us the history of Artabon who, detained by deeds of charity, was too late to find the Saviour in the manger, and barely arrived in time to see him on the cross, at the same moment breathing out his own soul and receiving the benediction, "Inasmuch as thou hast done it to one of the least of my brethren thou hast done it unto me."

Now where did Dr. van Dyke learn all this? Nothing of the sort is to be found in the ancient legends. Under the influence of a happy inspiration, he has created a new legend, which contains a deeper moral theory of those handed down from the middle ages, viz., that 'mercy and not sacrifice' is the most acceptable service.

My first acquaintance with this new legend was obtained from a translation of it into Chinese by Mrs. G. F. Fitch. So much was I captivated by its poetical conception and by the striking manner in which the leading idea is wrought out, that I could not rest until

I had read the original. Her translation is lucid, and I had already gathered from it the story and its lesson.

It may be doubted, however, whether one Chinese in a thousand will be able to do as much. Her readers will be numerous, but without a commentary, written or oral, they will gain no more than they get from the marvellous story of the prophet Jonah.

Still to have made this addition to our Chinese Christian literature is highly creditable to the taste and enterprise of the translator.

W. A. P. M.

REVIEWS BY A. H. S.

Horace Greeley, founder and editor of the *New York Tribune*. By Wm. Alex. Linn, author of "The Story of the Mormons." New York: D. Appleton & Co. 1903. Pp. 267. $1.00 net.

This volume is one of a "Series of Historic Lives," and gives a very fair résumé of the life of an eccentric man whom few really understood while he lived, and whose strange career was more or less incomprehensible to his contemporaries. It is only by separate attention to such individual threads, out of which national events are woven, that one can gather an all around conception of the inner forces which wove the ultimate web. It is somewhat difficult to suggest the lessons of Mr. Greeley's life as a whole, because there never was any such personage on this earth before, and there assuredly never will be again. He was candid and obstinate, wide of vision, and blind as an aviary of owls, proud of his success as a 'self-made man,' but when the 'Presidential Bee struck his bonnet,' as the phrase goes, he was disqualified for future usefulness, and it was a mercy that he was soon taken away. His name will be permanently identified with a variety of inherently impracticable movements in the politics of his time, while he will always be recognized as a kind-hearted, industrious, loyal spirit, whose history is a standing specimen of what a poor lad of indomitable energy and perseverance may achieve in a republic, the name of which is opportunity.

L. C. Page & Co., Boston, have been publishing a series of small books called the "Little Cousin Series," intended to illuminate to youthful readers the child-life of other lands. Fourteen of these have been published, all written apparently by one lady, a circumstance not adapted to enhance the reader's confidence in the fidelity of the portraits, or the requisite knowledge on the part of the writer. A departure from this wholesale plan was absolutely necessary in the case of China, which country has been entrusted to Prof. Isaac T. Headland, whose previous books on childhood in this empire indicate his interest in the subject and his equipment for dealing with it. In eighty-eight pages of coarse print he has sketched the life of an idealized maiden of the upper classes in Peking, ending in her betrothal to a reformer, who will have for his little son no one with bound feet. One cannot help regretting that as a foil to this picture of an elegant Chinese home, the simple story had not introduced another on a different and a humbler social grade, which would give the reader a wider background of vision with a more accurate perspective. There are several handsome pictures of Chinese people, such as the readers of Prof. Headland's books have learned to expect. The book is sold at the cheap rate of $0.50 gold.

Into All the World. By Amos R. Wells, Boston and Chicago. United Society of Christian Endeavor. Pp. 231.

This is an outline study of round the world missions, designed for the classes organized by the Christian Endeavor movement, to be followed by sixteen others, in which the larger fields—China, Africa, India, and the Islands—are viewed first from a general, and then from a biographical standpoint, with reference to the leading missionaries. The author of this pioneer volume is well known as the editor of the *Christian Endeavor World* and the author of a large number of previous books of varied sorts. His idea is that an intimate acquaintance with the great missionaries is equivalent to a knowledge of the field, and with this in view he has selected 142 names, numbers corresponding to which are scattered over an outline of the world for a 'memory test' of the situation of their work. There is a summary of mission statistics from Mr. Beach's thesaurus, several pages of directions for the use of the book by the class, a list of books to be consulted, and a series of lessons, each followed by test questions, reference books, and essay subjects and themes for future study. There is a chronological chart at the end, showing the development by decades of the mission work with a column for each country, and another for 'parallel events.' The difficulties in compiling such a brief but comprehensive compendium are justly termed 'enormous,' but it is safe to say that whoever masters this little volume will know much more about missions and missionaries than most missionaries themselves. It is one of the hopeful signs of the times, amid many of a different nature, that there is an awakening interest in this minute and continued examination of missionary facts, fields, and experience. The ultimate results cannot fail to be felt in due time, even if it be 'after many days.' It should be added that to his other many and exacting labors, Mr. Wells has added that of general editor of the whole series mentioned above, to which it is expected to append in due course a volume on home missions and a junior course.

In a recent attractively printed notice of some of the important publications of the F. H. Revell Co., the remark is appended that "every one of these books has been issued within twenty-four months, and their number exceeds the books on Missions issued by all other publishing houses in America and England during the same period." One of the latest and likewise one of the most valuable of this long catalogue is "India's Problem, Krishna or Christ," by John P. Jones, D.D., of Southern India, A. B. C. F. M. Pp. 369. 1903.

Dr. Jones is a Welshman who went early to the United States, and was graduated at the Western Reserve College (Ohio) and later at the Andover Theological Seminary, going to India in 1878. His comprehensive work is in eleven chapters, with especial reference to what he terms "Southern India," an expression which he does not, however, define as might have been easily done.

There is much greater difficulty in the case of India than in that of China in speaking for the whole from an acquaintance with a part. This is met by Dr. Jones by careful specification and by delimitation of his themes. The latter cover especially the physical, the intellectual, and the spiritual life of the people and show in detail what their condition is, what their needs are, and what Christianity ought

to attempt, does attempt, and wherein it succeeds and to some extent fails. The chapters on the actual organization and execution of the work of the missionary are especially full, having been used, like those of the book of Dr. Gulick on Japan, recently noticed in these columns, as lectures before theological seminaries and the like in the home land.

No book like this has yet been published in regard to China, and perhaps none is needed. But we advise all our readers to examine Dr. Jones' book, if for no other reason for the light it throws on the resemblances and the great differences between India and China. On pages 101 and the following the author (or is it the compositor) seems to forget how he has elsewhere spelled Buddha and Buddhism, and writes it Bhuddism, and in one place even Bhuddha!

ACKNOWLEDGMENTS.

General Report of the Pyeng-yang Station of the Korean Mission of the Presbyterian Church, U. S. A. 1902-1903.

Under Korean work for Koreans we note, "In the first place they erect all their church buildings and pay all the running expenses of the groups. They also pay the salaries of most of the helpers and evangelists. Out of thirty-four men who give their whole time to the work of the church, thirty-one are entirely supported by the Koreans." Under "Summary," "We report this year 155 groups, with 3,765 members and 4,012 catechumens. Eight hundred and seventy-two adults were baptized and 1,547 were received as catechumens." Six of the missionaries had averaged 105 days each itinerating work.

Report of Syen-chyun Station of the Korean Mission of the Presbyterian Church in U. S. A. 1902-1903. 1,027 communicants, 367 added during the year.

Calendar for 1904. Published by the Central China Religious Tract Society, Hankow. Price 4,000 cash per 1,000. Red paper. Illustrations of the "Rich Fool," a Galvanic and an Electric Battery, and a Steam Dredger.

The *Chinese Christian*. Issued quarterly by the Chinese Christian Mission. Vol. 1, No. 3.

The following have been issued by the Society for the Diffusion of Christian and General Knowledge among the Chinese:—

Great China's Greatest Need. A letter to the scholars of China, by the Ven. Archdeacon Moule.

Ancestral Worship, by Rev. A. G. Jones.

Permanent Peace and Prosperity of China. By Dr. Timothy Richard.

Sun, Moon and Stars, a book for beginners, by Agnes Giberne, translated by Rev. W. G. Walshe and Sung Yuen-ping.

A Hand-book of International Law, by T. G. Laurence, translated by Rev. Dr. Y. J. Allen.

Native Religions and Christianity, by Rev. A. G. Jones.

The Development of a New Country: its Government, Reforms, Religion, Commerce, Agriculture, etc., being the History of Canada, translated by Mr. Yin Pao-lo (supervised by Rev. D. MacGillivray).

Outlines of Timothy Richard's Work for China, by his Chinese Secretary.

In Preparation.

Editor: D. MacGillivray, 41 Kiangse Road, Shanghai.

(Correspondence invited).

Commercial Geography of Foreign Nations ...	S. D. K.
Economics of Commerce	Rev. E. Morgan, Shansi, for S.D.K.
Principles of Western Civilization...	Rev. D. S. Murray for S. D. K.
Via Christi... ...	Miss White.
Green's History of England... ...	W.E.Macklin,M D.
Beyond the Stars...	W. E. Clayton
Salmond's Christian Doctrine of Immortality ...	J.Carson,B.A.,Irish Presb. Church, Manchuria.
Hodder's The Life of a Century, 1800-1900	S. D. K.
Training of Teachers	Rev. Jas. Sadler.
Manual of Nursing.	Hankow.
Fundamental Ideas of Sin and Salvation	E. Morgan.
The Realm of Nature, by Mill ...	Shepperd.
Meyer's Present Tenses of the Blessed Life ...	C. W. Pruitt.
Leaders of Modern Industry... ...	S. D. K.
Outlines of the Life of Christ... ...	By Conder.
O. T. and its Contents	By Robertson.

The Commercial Press will issue:—

Popular Chemistry.	(in Press).
New Geography ...	,, compiled
New Arithmetic ...	(in Press) adapted from Wentworth.
Hoadley's Physics.	(in preparation).
Hinman's Physical Geography ...	,,
Le Conte's Geology	,,
Londlin's Political Economy ...	,,
Ethnology (Temple Primer Series) ...	
Sermon on the Mount	Rev. T.D. Huntington.

Editorial Comment.

We are sorry to have to report that the outlook in China, so far as progress in enlightenment and any advance towards a better state of affairs is concerned, is anything but encouraging. The great desire for a Western education which was so pronounced, a year ago and more, seems in many places to have almost entirely subsided. So-called government schools which started with so much eclat have, in many instances, dwindled to almost nothing. Many would-be students are so terrified at the attitude of the government towards those who have imbibed a few modern ideas that they conclude the time is not yet, and they had better abide in the old ways and know less, but be safer.

That the demand for works of an educational character has largely ceased, is proved by the experience of the S. D. K. who sent a large and varied lot of books to the recent examinations in Nanking, expecting to make extensive sales, as was done last year. The experiment, however, was an almost total failure. We must conclude that either the demand was supplied, or that it was being met from some other source, or that it had ceased. We fear it was the last. And we are reluctantly forced to conclude that so long as the present Manchu dynasty holds the reins of government, or at least continues to be dominated by the Empress Dowager and her clique, there is absolutely almost no hope.

China is frittering away her day of grace, shilly-shallying, procrastinating, temporising, deceiving,—anything but the right thing. How form is to be brought out of this chaos, order out of this confusion, and just government out of this anarchy and oppression, is more than we can fathom, and we are more glad than ever that we are a missionary and not a diplomat, for we still believe in the power of the Gospel to set China right.

* * *

WE have recently received the third number of the Chinese Quarterly, issued by the Chinese Christian Union of Shanghai. This is a Union, as some of our readers are aware, of Christian men of Shanghai, banded together with the idea of promoting interdenominational fellowship, the extension of Christian work for the Chinese by Chinese, and also stimulated, perhaps, with the patriotic idea of doing something for China as a nation. It has a small beginning, to be sure, but what great undertaking has not? And perhaps some of the foreign missionaries have been disposed to look a little askance upon the movement, or regard it with a lofty let-a-loneness, thinking that it will soon come to nought.

* * *

FOR ourselves, however, so far from sharing any such feeling we believe that the movement should be regarded with at least a sympathetic interest, and instead of turning the cold shoulder we should try to ascertain what are the real motives of our native brethren, and, if we cannot help them—and so far they have not asked for our help—we can keep ourselves in a position to be able to give wholesome advice when the time comes. We should always be ready to welcome a spirit of wisely directed independence on the part of our native brethren and help them to cut free from leading strings so soon as possible. And sometimes it happens that the surest way to learn how to do a thing is first to learn how *not* to do it. Perhaps this is what our Chinese friends are learning in this present attempt. At least we believe they will gain some valuable experience, and it should be ours to keep ourselves *en rapport* with them. Sometimes we may guide where we cannot control. So that even if this present attempt should prove not successful in accomplishing what its designers intended, experience, which is always such a good school-master, may have taught them lessons that we could not have taught them by never so much painstaking and time.

* * *

THE vicissitudes and successes of missionary effort in Wenchow have always claimed the sympathetic attention of the RECORDER readers. There was hearty congratulation on the Methodist Free Church Mission having so progressed as to require a church with seating accommodation for one thousand people—at the monthly meetings of that Mission we understand there is not even standing room. And now we cordially felicitate Mr. Soothill and his co-workers on the opening of the new college—particulars of which will be found in our Missionary News columns.

We hear that there were present at the opening ceremony a

band of nearly one hundred lads, dressed in white uniform with star on left arm. These had come a distance of seventy *li* from a school started by one of the gentry of the place, who had become interested in progress through reading the works of the Diffusion Society.

* * *

ALTHOUGH this is the day of discussion of more serious problems relating to mission work we hardly think it necessary to apologise for the reprinting of Dr. Christie's "Notes on Chinese Etiquette" in this issue. In Dr. Osgood's article in this number we are reminded that Christ was transcendently the *winner* of men, and the suggestion is made that we should know the Chinese Christians more intimately, becoming acquainted with their families, and so approaching more nearly the spirit of Christ in attaining to a greater degree of sympathy with the Chinese and possessing more of their confidence. Whilst the Notes on Etiquette have a special reference to more formal occasions and to those not so familiar with the foreigner as the native Christian is, still in meeting with the latter ought we not to be more careful in noting prejudices and customs?

* * *

MAY some of these prejudices not be occasionally removed by the missionary conducting himself as far as possible according to the Chinese rules of propriety, and may not a noting of these customs win a cordial appreciation that magnanimously excuses mistakes. Of course we do not advise the adoption of all the intricate observances of Chinese ideas of decorum. This would be absurd and impossible, in view of undoubted insinoerities and superstitions which, after all however, are not confined to extreme Chinese etiquette. We glady open our columns to exchange of opinion in regard to doubtful points, e.g., the thraldom of "*li*" in marriage and funeral observances and how it should be met; and even to such minor points as shaking hands, or the greater latitude possible in ports.

* * *

THROUGH the kindness of the editors of the *Medical Missionary Journal* we are able to give as a frontispiece in this number, a picture of St. Elizabeth's hospital for women and children. We congratulate most heartily Dr. Juliet N. Stevens and the American Church Mission on the possession of so handsome and well-equipped hospital and dispensary. The style of architecture is decidedly "Shanghai," but that by no means interferes with its efficiency.

* * *

WE are glad to hear that the Committee on Presbyterian Union in China, which met about this time last year and concerning which we gave full particulars at the time, will meet again in Shanghai on the 11th November to consider the reports on their proposed basis of Union sent by the various Presbyterian Missions concerned.

In this connection we may mention that the brochure on the subject of Presbyterian Union in China, prepared by Mr. MacGillivray at the request of the Committee, will be published shortly. Further announcement will be made next month.

Missionary News.

An impression to the contrary having become current, we are asked by Mr. Evans to state that from the time that the Missionary Home was removed to its present premises, the rates, including board, for a number of the rooms have been $2.25 for one adult and $4.50 for two. These rates are actually lower than those charged in the former house.

Canton Notes.

A most interesting meeting of Canton Missionary Conference was held on September 30th at the house of Rev. A. J. Fisher (A.P.M.), Kuk-fan. The attendance was the best for several years. Several factors united to make the gathering specially interesting and memorable. In the first place it was thought appropriate for the whole mission community to visit the home of Mr. and Mrs. Fisher, who have just recently been united in the bonds of wedlock. Then several new missionaries had just arrived, and an opportunity was given by this meeting to become mutually acquainted. We had with us too Rev. J. E. and Mrs. Fee from Wuchow, who have done such noble service in connection with the distressing famine that devastated a portion of Kwangsi during the year. Mr. Fee gave an account of his stewardship, as the earliest contributions for relief had come through the Canton mission community and had been entrusted to Mr. Fee. Mr. and Mrs. Fee have a charge upon them of twenty-nine children, whose lives they have preserved and whom they are seeking to bring up for the Master.

The essayist was Rev. T. Robinson (Wesleyan) and his subject "The New Missionary's Outlook and Enquiry." The subject was thoughfully and helpfully dealt with and evoked a hearty discussion.

A Committee of Conference, representing all missions at work in Canton, is at present deliberating on ways and means for a special evangelistic effort in this southern metropolis. The conviction deepens in the minds of some of our most experienced workers that the time is ripe for such a campaign. We seek the prayers of all that the deliberations of the Committee may be governed by the Spirit of God and that the hearts of our church members, preachers and missionaries may be prepared for soul-winning effort.

GEO. H. MCNEUR.

Canton, China.

Young Men's Christian Association, Japan.

The fifteenth session of the Young Men's Christian Association for Japan was held at Arima from July 17th to the 26th. The number enrolled in the Japanese section was 182. One year ago there were 150. All parts of the country were represented. Among the delegates there were twenty-eight students from the seven higher schools and the two Imperial universities. While the greater number were students there were also twenty-five delegates from the City Associations and thirty pastors.

The programme consisted of addresses on various theological and philosophical subjects, and also such as were adapted to the promotion of a deeper spiritual life. They were well received and will certainly do much good.

The foreign section was first opened in 1901 with an attendance of eighteen. In 1902 there were forty; and this year sixty were registered. Of this number there were sixteen teachers of English, fourteen of whom are in government schools. There were also thirty-four missionaries and five Association Secretaries from the U. S., who have been sent to Japan for the development of such special work. Both the secretaries and teachers are excellent men and are exerting a large influence for good.

At some of the former Conferences there has been a so-called "Liberal" element which has interfered with the power and success of the meetings. But this year the control has been in the hands of those who are evangelical. The result has been that the sessions have been practical, spiritual and helpful. It is believed that these Conferences are destined to become an increasingly important agency for the increase of spiritual life and efficiency among the workers in Japan.

The coming of the World's Student Conference to Japan in 1904 is looked forward to with large expectations of great good. Just at this time such a gathering is sure to attract the attention of many of the student class and thus arouse a more general and deeper interest in the study of Christianity.

H. Loomis,

Agent A. B. S.

Yokohama, Japan.

Statistical Report of the Synod of Northern China, 1903.

Presbyteries.	No. of Churches.	Ministers.			Elders.	Deacons.	Communicants.							Baptisms.		Contribution (U. S. Gold).					Stated Clerks.
		Foreign.	Native.	Total.			Received on Examination.	Received by Letter.	Total.	Dismissed.	Excommunicated and dropped.	Died.	Members.	Adults.	Infants.	Home Missionaries.	Church Erection.	Congregational.	Miscellaneous.	Total.	
Peking ...	1	11	2	13	2	...	29	2	31	...	2	7	254	26	10	...	...	$243	...	$243	Rev. Chas. Killie.
Shantung ...	16	8	4	12	30	37	240	37	277	...	61	58	2,332	240	76	...	...	1,135	...	1,135	W. O. Elterich.
Chinan ...	13	4	...	4	17	16	86	84	170	...	32	37	965	79	21	$16	$105	390	$148	590	J. H. Laughlin.
Weihsien ...	21	3	5	8	52	48	132	90	222	74	44	85	2,939	132	42	128	111	167	40	446	F. H. Chaffant.
																					Swain Hi-sheng.
Totals ...	51	26	11	37	101	101	487	213	700	105	159	187	6,471	477	149	$144	$216	$1,875	$188	$2,423	

Rev. W. O. Elterich, *Stated Clerk.*

Opening of the New College, Wenchow.

The new college which has been erected in the city of Wenchow by the Methodist Free Church Mission was formally opened on Tuesday, the 20th of October.

The building stands in its own grounds in a secluded corner of the city, but is so imposing a structure that it is conspicuous above everything else in the port. The main building is three stories high and about 200 feet in length, providing accommodation for a hundred and twenty resident students. Between the students' quarters and the principal's house is the college chapel, capable of seating 300. With massive brick pillars and lofty turrets it stands out in fine relief from the rest of the building. The architecture and general arrangements can only be described as excellent, and the Rev. W. E. Soothill, to whom the institution owes its existence and who has designed and superintended the erection of the buildings, may justly feel proud of the result.

For the opening occasion Wenchow was honoured by a visit from Dr. Timothy Richard. It was Dr. Richard's first visit to the port, and his presence was a great joy, not only to the missionaries and others of the community who know of the distinguished services which he has rendered in China, but to many of the Chinese amongst whom he is so greatly respected.

At the opening function Mr. Soothill presided over a very representative gathering, including the Taotai, Mr. Schoenicke (Commissioner of Customs), Mr. T. W. Chapman, M.S.C. (Principal of the college), Rev. W. H. Hunt (C. I. M.), Rev J. W. Heywood, and Rev. G. W. Sheppard (of Ningpo), Dr. W. E. Plummer, M.D., Rev. W. R. Stobie, Rev. A. H. Sharman, Capt. Froburg, besides all the local officials, many of the gentry and literati of the district, and representatives of the Wenchow churches. Dr. Richard delivered a stirring address, which was listened to with deep interest by the audience. It was one of those utterances full of sympathy for China and expressive of her greatest needs. One did not wonder, whilst listening, at the remarkable influence which Dr. Richard has won amongst almost all classes in the empire. The Taotai addressed a few words of congratulation to Mr. Soothill, and Mr. Hunt, of the China Inland Mission, also addressed the meeting. The whole proceedings were marked by thorough cordiality and evident hearty goodwill pervading the whole community, good indeed to behold.

The opening of the Wenchow college is one event among many which mark the new era which has dawned in this eastern empire, and is an instance of missionary enterprise adapting itself to the changed circumstances. Christian teaching finds its natural ally in sound education, and our friends in Wenchow whose years of patient preparatory labours have developed into this fine institution, may now well look forward to the production of men of cultured minds and strong character, who will be leaders both in the church and all other branches of national life.—*N.-C. Daily News.*

C. M. S. Development.

DEAR RECORDER: I enclose a cutting from a home paper which will show that the Lord is evidently stirring His people to a vigorous advance. This is an answer to a suggested policy of restraint or even retrenchment. May God honour the faith of His servants.

Yours very truly,

LOUIS BYRDE.

CHURCH MISSIONARY SOCIETY.

Future Policy.

The C. M. S. has issued the following call for 500 additional missionaries, £400,000 a year now, £500,000 a year in five years:—

"How many loaves have ye?"
"Bring them hither to Me."

What is the special work committed to the church of Christ by her divine Master? The answer is: *The evangelization of the world.* That is to say, it is His command that all men shall at least be informed of the wonderful fact that God sent His Son into the world "that the world through Him might be saved." Every man, of every race, language, and religion, has *a right to be told* of this wonderful fact. It is the business of those who know it to tell those who do not.

How does the Christian church fulfil its great work? By the agency of many associations. Of these the Church Missionary Society is one—in fact, the largest.

What is the Church Missionary Society's share in the work? During the past twenty years the Society has greatly extended its operations. Men and women have offered for foreign service in such numbers that although only about one-fifth have been accepted as having suitable qualifications, and as to all appearance being called of God to the work, the Society's missionaries have increased from 280 in 1883 to 953 in 1903, or more than three-fold. The ordained clergymen then numbered 223, now 422 (including seventeen Bishops supported by the Society); laymen, then thirty-four, now 149; single women, then fifteen, now 382; besides whom most of the 375 wives do excellent missionary work. Of the foregoing, fifty-three men and fifteen women are qualified doctors. All these (1,328) represent the home church. The Society has also 378 native clergymen and 7,673 native lay agents.

Has not this increased staff meant increased work? It has. It could not but do so. In the West, East, and Central Africa; in Egypt, Palestine, Persia; in India, North, South, East and West; in Ceylon and Mauritius; in Mid, West, and South China; in all four Islands of Japan; in eleven dioceses in North-West Canada—there has been the development which is the natural result of the blessing vouchsafed by the Lord to the Society's labours.

Is this development to be checked? Is it not rather to be encouraged? Without *steady and yearly development* how can Christ's great command be obeyed?

To meet the urgent appeals from men like Bishops Peel, Tucker, and Tugwell, in Africa; from Bishops Cassels, Hoare, and Moule, in China; from the Bishops in Japan; and from Bishops, Conferences, and high civil and military officials in India—are needed, *as quickly as possible, five hundred more* missionaries. But to cover the additional cost, not only of maintaining the missionaries, but of providing for the natural development at the same time of educational, medical, and industrial work, and for increased and increasing native agency, an income of half a million will be required.

Meanwhile, to meet current and immediate needs, the Society requires an income of £400,000 this year. How can this be done? Only by the power of the Holy Ghost. It is He alone who can incline the 500 to come forward and fit them for the work. It is He alone who can incline other Christians to support them. Let us ask Him. "Ask, and ye shall receive, that your joy may be full."

But what shall we ourselves do? Observe—500 new missionaries would be half as many again.

Let this, then, be our watchword: Half as many again. In a district now well worked this should be the aim. Half as many again subscribers, collectors, boxholders, gleaners, sowers, readers of periodicals, lay workers, women workers.

But in most districts this is not enough. A parish or district with 100 subscribers or boxholders will do well to get fifty more. But many a parish with ten or twenty subscribers or boxholders ought to aim, not at half as many again, but at double or treble, or more. No equal percentage all round would be fair either to small districts or to large, to forward parishes or to backward ones.

Why should this be done? Because Christ commands that all men be told of Him. Because at present we are utterly failing to do so. Because the C. M. S. share of the work is at present done most inadequately: stations half-manned, districts for which the C. M. S. is solely responsible neglected, natural and necessary developments checked or forbidden. Because God has answered our prayers in the past. We asked for openings; we have them. We asked for men and women; He gave them. We asked for fruit; He is giving us 9,500 adult converts per annum, or an average of twenty-six every day in the year.

Let us then remember Henry Wright's motto, "Answers to prayer are calls to sacrifice." And let our humble, honest, earnest prayer be: "We offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto Thee. . . . And although we be unworthy, through our manifold sins, to offer unto Thee any sacrifice, yet we beseech to accept this our bounden duty and service."

"With men it is impossible" (St. Mark x. 27).

"With God all things are possible" (St. Mark x. 27).

"All things are possible to him that believeth" (St. Mark ix. 23).

"Ye shall receive power, after that the Holy Ghost is come upon you" (Acts i. 8).

Martyrs' Memorial for China.

The following is a copy of the report recently presented to the Shanghai Missionary Association on the above project:—

"Your Committee, having carefully prepared a circular outlining the scheme, sent it out to all the missionaries in China the last week of July. Though the time was rather inopportune, owing to the imminence of the summer vacations, the responses came quickly and from all parts of the field, leaving no doubt as to the mind of the missionary body. Not counting Shanghai 271 replies have come, heartily in favour, accompanied by promises of help, while only nine say they would prefer to see the money spent in some other way. Both Peking and Hankow have, with rare unselfishness, given way to the claims of Shanghai for the location.

Replies have come from members of fifty-two Societies, and among them from the following representative names:—Arthur H. Smith, D.D., Griffith John, D.D., Bishop David Moore, Bishop Ingle, Bishop C. P. Scott, Bishop Cassels, Bishop Moule, W. S. Ament, D.D., H. V. Noyes, D.D., F. Brown, F.R.G.S., J. C. Garritt, P. F. Price, J. W. Stevenson (C. I. M.), London, Arch. Orr-Ewing, H. W. Luce, G. P. Wilder, W. Deans (Ichang), Jos. Adams, Dr. Whiting, Thos. Bryson, R. F. Fitch, E. H. Edwards (Shansi), Dr. John Ross (Manchuria), Louis Byrde, M. Beauchamp, H. Jenkins, D.D., E. Z. Simmons, D.D., Dr. Duncan Main, Dr. Whitney, Dr. Cousland, C. R. Hager, D.D., J. N. Hayes, D.D., O. F. Wisner, D.D., Evan Morgan (Shansi), F. S. O'Neill, S. E. Meech (Peking), F. P. Joseland, Dr. Ohlinger (Foochow), S. R. Hodge, M.R.C.S., etc., G. G. Warren, J. Carson, E. C. Lobenstine, Dr. Macklin, Dr. Neal, E. J. Cooper, J. Thurston (Yale Mission), E. C. Nickalls, J. Percy Bruce, Dr. Hotvedt, J. H. Judson, P. Matson (Swedish Mission), G. P. Bostick, W. Kelly, M.D., J. H. Laughlin, Dr. Christie (Moukden), Dr. McAll (Wuchang), W. A. Cornaby.

Although the subscription lists have not yet been opened, the following sums have been received: Mrs. Dr. Brown, San Francisco, $10.00; Miss Fraser, New Zealand, $10.00; Miss Waters, China Inland Mission, Tls. 10.00; Montagu Beauchamp, C. I. M., Tls. 10.00; Dr. Williams, C. I. M., $20.00; Miss Locke-King, C. E. Z. Mission, Foochow, $50.00. Subscriptions promised: Pastor Kranz, $1,000; E. S. Little, Esq., $1,000; Dr. Arthur H. Smith, $500 U. S. Gold; Arch. Orr-Ewing, Esq., C. I. M., Tls. 2,000.

The General and Executive Committees, in the light of these facts, have much pleasure in reporting that the acceptableness and the success of the scheme are beyond peradventure and are of opinion that there should be no further delay. They accordingly ask the Missionary Association to grant power to proceed with the work

as soon as possible, completing the organisation, receiving subscriptions, etc.

"Respectfully submitted."

The Missionary Association's answer was:

"Approved and Godspeed in your task."

The General Committee accordingly met and extended its organization by the appointment of Assistant Secretaries: Pastor Kranz for Europe, Rev. H. W. Bevan for Australia, Rev. J. H. Todd (C. I. M.) for New Zealand, Rev. J. W. Hinman for C. E. Societies of the world. (Secretaries for England, Canada, and the United States to be appointed later.)

The following is a table of the martyrs of the century (beginning in 1847 and ending 1902):—

American Presbyterian Mission (North)	9
China Inland Mission	81
English Baptist	16
Missionary Society of Sweden ...	1
American Baptist (South)... ...	1
London Missionary Society ...	2
Wesleyan Missionary Society ...	1
Swedish Missionary Society ...	1
Scandinavian Mongolian Mission...	5
United Free Church of Scotland ...	1
Church Missionary Society ...	10
Society for the Propagation of the Gospel	3
Christian and Missionary Alliance	56
American Board of Com. for For. Mission	18
Shou-yang Mission	13
British and Foreign Bible Society	5
American Protestant Episcopal ...	1
Swedish Mongolian	4
Total Societies 18	
Total Martyrs 208	

Special representatives of these Societies on the General Committee: Bishop Scott, J. W. Lowrie, A. H. Smith, Evan Morgan, Dr. Edwards, A. Orr-Ewing, G. H. Bondfield, Joh. Skold, N. J. Friedstrom, Archdeacon Wolfe, Dr. J. Ross, Wm. Christie, G. G. Warren, Thos. Bryson, Bishop Ingle, J. B. Hartwell, D.D., Aug. Karllson.

Other members in addition to those already published: Rev. C. E. Darwent, Rev. Fleming James, the Dean of the Cathedral, Rev. Jas. Ware, J. Darroch.

The following Corresponding Members from each Society (about sixty-six) were selected: Pastor Boie, Z. Chas. Beals, J. R. Goddard, D.D., Dr. Wm. Ashmore, Dr. Sheffield, Dr. Ament, Dr. DuBose, Dr. F. L. Hawks-Pott, Dr. D. Z. Simmons, Dr. G. Gussmann, A. Köllecker, C. J. Vosskamp, S. Pollard, Dr. O. L. Kilborn, W. H. Grant, J. N. Hayward, Dr. R. H. Glover, Wm. Deans, C. Waidtlow, J. Percy Bruce, Dr. Kelly, G. T. Candlin, Dr. J. C. Gibson, D. McIver, W. E. Soothill, W. R. Hunt, L. Wigham, J. Carson, Dr. Griffith John, Dr. D. L. Anderson, Dr. Küpfer, O. H. Sama, Miss Hattrem, A. L. Warnshuis, J. Genähr, W. E. Hoy, George Douglas, Dr. S. R. Hodge, Dr. Reifsnyder, P. Matson, J. L. Thurston, Miss Locke-King, E. Folke, Dr. Hotvedt, Dr. Nilson, D. Nelson Maude George, M.D., Dr. Duvol, R. Zimmerling, Miss Hopwood, Dr. Wisner, G. F. A. Krienke, G. P. Bostick, R. Kilen, Dr. J. M. Swan, C. Newton Dubs, H. K. Shumaker, Miss Lawrence, H. W. Houlding, T. Kriele, J. E. Lindberg, Dr. C. C. Selden, D. H. Davis, R. T. Bryan, J. W. Anderson, H. J. von Qualen, Edward Blandford, Harry Price.

Sub-Committees on Site, Literature (English), Literature (Chinese), and on Chinese Martyrology were appointed.

Subscription lists have been sent out to all the Missions, and it is hoped they will be returned to the Treasurer, E. S. Little, Esq., Shanghai, as quickly as possible. If any are overlooked, please write the General Secretary, 41 Kiangse Road. The Committee are maturing plans for the wider appeal to Christendom. Letter leaflets will be sent to those who can make good use of them with friends at home.

N. B. All missionaries going on furlough this year or next, please inform the General Secretary, and call at 41 Kiangse Road, when passing through.

The Denver C. E. Convention.

By Miss E. S. HARTWELL.

The Twenty-first or "Coming to Majority" International Convention of Christian Endeavor at Denver, Colorado, U. S. A., was in more senses than one the loftiest of all the Conventions; not only were we among the mountain tops of some of the grandest heights of earth but among and before us rose the lofty spirits of earth touched with the inspiration of high ideals and mighty resolve. The testimonies to the heroic battles in many of the States against the liquor saloon and gambling house made one feel not only that the saloon and gambling dens *must go*, but that they *are going*. This same spirit of testimony of tangible victories was manifest in all the conferences of the workers; every moment being filled with suggestions that had been tested by experience and had availed. We learned how to hold State, district and local conventions with power to increase not only numbers but effective, aggressive work for Christ in the world.

The good news of delegates from India, China and Japan showed the entering wedge was already started toward breaking through the denseness of heathenism, and it was significant that Mr. Hirada of Japan should bring from Fujiyama to Pike's Peak the call to advance in his aphorism, "The world is one in Christ; let the world be won for Christ". The message showed also that the spirit of evangelism, which hereafter will be, more than ever before, the key note of Christian Endeavor, was the spirit of Japanese Christians. They not only hold great evangelistic meetings in Japan but are sending missionaries to China and send their delegates to America to urge us to be Christians not only in name but in power of social and civic righteousness.

Perhaps the loftiest heights of devotion were reached through the heartfelt words of Dr. Campbell of the London Temple, who pleaded that Christian Endeavor stood for *personal religion*. Its secret was not the great convention but the individual Endeavorers whose devotion and earnestness made the great convention possible. Mr. Horsefield, vicar of St. Silas Church, Bristol, England, came to tell us that the people of Great Britain were finding that Christian Endeavor is a power in the church they could not afford to do without. It was just when Mr. Horsefield had reached the third point in his address that the tent, lifted by the strong wind, came floating down upon the thousands within, a very practical proof of the power of God to overrule the winds and save the people, because had the wind delayed two minutes the whole volt of electricity for lighting would have been turned on and it would have seemed impossible to avoid fearful destruction of life from the live wires. As it was, the instantaneous thoughtfulness of a characteristic Denver young lady led her to telephone to have the entire electric current turned off; the ushers, surprised by the sudden wind, at the instant call of their chairman, sprang to the ropes and pulled, steadying the canvas, so it held the immense posts which otherwise would have crashed and killed; but, being held, the immense canvas acted like great wings, allowing the tent to settle down gradually like a great bird. The power of God to quicken the intellect and judgment in practical

things as well as to inspire speech and song and prayer was thus manifested in a marvellous way in that narrow escape.

The thanksgiving voiced in the "Praise God from whom all blessings flow," sang by the multitude led by Dr. Clark outside the demolished tent, was not the least valuable lesson or the one soonest to be forgotten of the great convention. It was a proof of God's salvation to every one of us, for no serious accident resulted, and the calm given the hearts of the people so that there was no confusion, was an exhibition to each soul of the power of God to calm in great and sudden danger, proving also that that portion of the church universal had arrived at majority and were fitted to enter upon the manly race of life for Christ and the church.

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Christian Endeavor Notes.

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with reference to the Christian Endeavor movement:—

Resolved, That we express our pleasure in the appointment of the Rev. G. W. Hinman as General Secretary of the U. S. C. E. for China, and,

Resolved, That inasmuch as the C E. Society has been found very helpful to the building up of the spiritual life of the native church in the stations in which societies have been established, we heartily commend this movement and endorse the establishment of the same in all centers where conditions render it advisable.

Would it not be helpful if other missions at their annual sessions should carefully consider the value of the Christian Endeavor method and recommend it as a plan for the development of the native church? Many missionaries are on the watch for such approved method, and the judgment of experienced missionaries as to the practicability of Christian Endeavor work among the Chinese is sure to have weight.

The International Christian Endeavor Convention at Denver, U. S. A., is fully reported in an interesting illustrated booklet just received. Most of the addresses are given in full and enough running comment to give a suggestive picture of the great gathering. Rev. F. J. Horsefield, president of the Church of England Christian Endeavor Union and editor of its Christian Endeavor organ, spoke a number of times, bringing messages from Endeavorers all over Great Britain. India was represented by Rev. C. H. Bandy and Rev. A. W. McGaw, who are known to many in China, also by Rev. L. B. Chamberlain and Dr. John H. Wyckoff. Rev. W. P. Bentley, Rev. J. E. Shoemaker and Miss E. S. Hartwell gave greetings and messages from China. A feature of the closing session was the invitation to hold the 1906 World's Convention in Calcutta.

Whether or not the Russians evacuate Manchuria Christian Endeavor is likely to occupy it. Much interest in the society has been manifested, and it is probable that the methods of Christian Endeavor work will be found as helpful and will be as enthusiastically welcomed in the great and growing native church in Manchuria as it has been in other parts of China. Manchuria with its 10,000 church members reported in 1900 and the 17,000 more accepted candidates for baptism, even though these numbers may have been sorely broken into by the terrible days of 1900, will probably not be behind any other province in intelligent and energetic application of the best plans for the development of strong Christian life. The Christian Endeavor General Secretary, Mr. Hinman, started recently for the north, expecting to visit thirteen mission stations in Manchuria to present the Christian Endeavor principles and methods.

The new Christian Endeavor pamphlet, 勉勵會要旨, will evidently meet a need. Three hundred copies of the first edition were sent out within a week after publication. The Chinese Christians are as anxious to learn in respect to religious as to general knowledge, and they should be directed to helpful books, for they will gladly buy them and read them. Those who wish to look over the pamphlet that they may intelligently recommend it to native pastors, catechists and teachers, will be furnished a sample copy free on application to the Presbyterian Mission Press.

A large and successful Christian Endeavor rally was held in the chapel at Ku-liang, the Foochow summer resort, the 21st of August. Rev. G. H. Hubbard, president of the United Society of Christian

Endeavor for China, opened the sessions. The morning session was in English and the afternoon in Chinese. Several addresses were made by the Foochow missionaries and one by Rev. C. C. Brown of Amoy. An especially interesting feature of the morning session was a question box conducted by Rev. E. H. Smith of Ing-hok. A question box in Chinese was conducted at a later meeting by Mr. Ding, a teacher in Foochow college, who has for several years been native president of the Fukien Provincial Union of Christian Endeavor.

Diary of Events in the Far East.

October, 1903.

9th.—The United States Commercial Treaty was signed in Shanghai to-day. The following gentlemen were present when the Treaty was signed:—Mr. E. H. Conger, Mr. John Goodnow, and Mr. John F. Seaman, United States Treaty Commissioners; Their Excellencies Lü Hai-huan and Sheng Hsuan-huai, Chinese Treaty Commissioners; Mr. E. T. Williams, Chinese Secretary of the Legation; Drs. Hykes and Barchet, of the U. S. Consulate; Messrs. Yang and Liu, principal secretaries of the Commission; Mr. R. E. Bredon, Deputy Inspector of Customs; Mr. F. E Taylor, Commissioner of Customs; and Dr. Ferguson, secretary to the Taotai. After the Treaty had been signed the Chinese Commissioners gave a tiffin to the American and Japanese Commissioners; the latter being Messrs. Odagiri and Hioki. During tiffin the healths of H. M. the Emperor of China, the President of the United States, and H. M. the Emperor of Japan were proposed.

In the evening the United States Treaty Commissioners gave an official dinner, at which the Consuls, the Chinese Commissioners, the Commanders of warships in port and other officials were present.

—Reassuring news has lately been received from Kuangsi stating that Viceroy Tsên has so far succeeded in restoring order to the region in the vicinity of Kueilin and Liuchou prefectures that trade is reviving and the roads are free from roving parties of bandits. To emphasize the above, Shanghai agents of Kuangsi firms have received instructions from their principals to send down as much cargo as possible, so that steamers bound south will soon have their holds full of goods destined for Kuangsi.

Russia, Japan, China, and Korea.

There have been many conflicting rumors during the past month, especially regarding Russia's alleged fortifiaction of Yong-Ampho; but there seems no reason to apprehend an unpeaceful issue. The following telegrams, culled from the columns of the *N.-C. Daily News*, indicate the most important features:—

Tokio, 22nd October.—The leading Japanese journal interprets the sentiment of the nation as follows: Concerning Manchuria nothing is asked beyond Russia's discharge of her treaty promises of military evacuation and the open door. Japan does not object to Russia's retention of Port Arthur and Dalny, or to her guarding the railways, which are welcome factors in material progress. Concerning Korea, Japan will not suffer any country to lay a finger thereon, since her special position there is generally recognised. Japan sincerely desires peace, but not peace at any price; and she reminds Russia that Japan in this matter is the mouthpiece of many nations. The diplomatic situation is unchanged at Tokio; the negotiations are progressing.

Tokio, 27th October.—The fifth conference between Baron von Rosen and Baron Komura took place yesterday at Tokio, the fourth having been on the fourteenth instant. Details are kept secret, but the general impression is that the two parties are gradually coming closer.

A London telegram of the 27th inst. states that the Japanese and Russian purchases of coal at Cardiff in the past fortnight amount to 120,000 tons, including the loads of several steamers chartered yesterday; but instructions have been received that it is unnecessary to insure the Russian cargoes for Port Arthur against war risks, which has been hitherto done. This is regarded as a most favourable symptom.

The *Standard* says that official information has been received at Berlin, both from Petersburg and Tokio, that the Czar and Count Lamsdorff have approved the draft of a convention between Russia and Japan providing a peaceful compromise of all their differences.

Missionary Journal.

BIRTHS.

At Mien-chco, Szchuan, September 19th, the wife of Philip John Turner, C. M. S., of a daughter (Olive Mary).

At Luh-hoh, October 2nd, the wife of Dr. Geo. F. Devol, A. F. M., of a son (Charles Edward).

At Ka-shing, October 14th, the wife of Rev. J. Mercer Blain, S. P. M., of a daughter (Margaret Cary).

At Kwan-yin-liang, Chungking, October 16th, the wife of Benjamin H. Jackson, F. F. M. A., of a daughter (Winifred Mary).

MARRIAGES.

At Shanghai, October 7th, Rev. F. W. S. O'Neil, M.A., I. P. C., Moukden, and Miss Annie Wilson, of Belfast.

At Shanghai, October 8th, Dr. W. A. Young, U. F. C. S., Manchuria, and Miss Clara Candlin, daughter of Rev. G. T. Candlin, of Tientsin.

At Shanghai, October 27th, J. S. Fidler and Miss M. E. Way, both of C. I. M.

DEATHS.

At Chang-sha, September 28th, Ingeborg Katharine, infant daughter of Rev. and Mrs. J. A. O. Gotteberg, N. M. S., aged eleven months.

At Teng-chow-fu, October 4th, Charlotte W. Hartwell, wife of Rev. J. B. Hartwell, D.D., S. B. C., of dysentery.

At Wu-chang, October 6th, Margaret Emily Bennett, L.S.A., W. M. S.

At Ningpo, October 8th, A. Fanny Goddard, wife of Rev. J. R. Goddard, D D, A. B. M. U., aged 61 years.

ARRIVALS.

At Shanghai:—

October 2nd, Miss Black, Miss J. Black and Miss E. Black (returning), from England, for C. I. M.

October 3rd, Miss Annie Turner, A. K. Baxter, M.D., and wife, and Rev. G. T. Candlin and family (returning), E. M. M., Tientsin; Rev. C. Goodrich, D.D., and family (returning), A. B. C. F. M., Tung-chow; Misses Elizabeth J. Dunn, Susan Orr, and Ella T. Wallace, I. P. M., Manchuria, and Miss E. Minnie Russell, E. B. Z. M., Shi-an-fu.

October 15th, T. J. and Mrs. Hollander and child, C. I. M. (returning), from America.

October 17th, C. H. and Mrs. Stevens and child, C. I. M. (returning), from England; Miss Dorothy Jones, Miss G B. Travis, and Rev. J W. Yost, M. E. M., West China; Rev. W. Bisonette, M. E. M., Foochow; Miss M. B. M. Jones, A. F. M., Chungking; Mr. G. W. Shipway (unconnected).

October 23rd, Dr. A. L. Shelton and wife, F. C. M., Thibet.

October 24th, Rev. A. B. Van Camp, Canadian Holiness Church; Rev. and Mrs. J. E. Shoemaker, A. P. M., Ningpo (returning).

October 26th, A. Preedy and Dr. Hewett (returning), C. H. Coates and E. Mann, from England, for C. I. M.

October 29th, Misses Robertson and Bella McIntosh, C. P. M.; Miss Maud Wheeler, M. E M.; R. B. and Mrs Whittlesey and three children, F. C. Hand, Mr. Dreyer and child, Misses Ross, Forsberg, Allen (returning), from America; Miss Higgs (returning), from England, for C. I. M.

DEPARTURES.

From Shanghai:—

October 7th, Miss L. Crummer, A. C. M., Shanghai, for U. S. A.

October 10th, W. W. and Mrs. Robertson and child, for England, Miss Elsa Johnson, for Sweden, all C. I M.

October 11th, C. G. and Mrs. Lewis and child, C. I. M., for America.

October 16th, Mrs. L. J. Doolittle, A. P. M., Siang-tan, Honan, for U. S. A.

A Geography and Atlas of Protestant Missions

By HARLAN P. BEACH, M.A., F.R.G.S.

TWO VOLUMES.

WHAT IS SAID OF THE WORK.

Mr. Beach has rendered all students of missions a service of inestimable value in the production of these two books. They are not only attractively prepared, but as thoroughly reliable and authoritative as it is possible for books to be. The amount of painstaking labor expended must have been prodigious. No other atlas can compare with this one for missionary purposes. The maps are as complete and accurate as they are beautiful, and the statistical information is trustworthy and so presented as to be easily accessible. The books are indispensable to missionary workers, and the more they are examined, the greater is the wonder that so much has been condensed into such convenient form without the sacrifice of anything that is really essential.—*R. E. S. in "Record of Christian Work."*

Mr. Beach's latest works suggest the boy's definition of salt, which was "what spoils the potatoes when you don't put it in." Henceforth these two volumes will be an indispensable *vade mecum* to all who wish to be 'up to-date' on Protestant missions everywhere or anywhere."—*A. H. S. in Chinese Recorder.*

Rev. E. E. Strong, D.D., Editorial Secretary of American Board of Commissioners for Foreign Missions: "I do not see how the Atlas could be improved upon, and it certainly is a work which is much needed. The index is a marvelous piece of work. I could hardly believe it possible to put so much information into such a small compass."

Mr. Eugene Stock, Secretary of the Editorial Department of the Church Missionary Society, London: "They are truly wonderful productions."

Rev. Paul de Schweinitz, Secretary and Treasurer of the Moravian Board: "It is a magnificent work."

Rev. Prebendary H. E. Fox, Honorary Secretary of Church Missionary Society, London: "It seems to me a mass of condensed information, accurately and concisely put, which will be of great value to all students of missions."

John W. Wood, Esq., Corresponding Secretary, Domestic and Foreign Missionary Society, Protestant Episcopal Church: "The book is not a history of missions, but rather an account of present-day work and methods, and of the environment in which the work is being done. To master the volume will be to lay the foundation for a liberal education in the things of greatest concern in human life."

Rev. Henry N. Cobb, D.D., Secretary of the Board of Foreign Missions of the Reformed Church in America: "The speaker or writer on mission lands and subjects will find here most valuable help of such a kind as he has often sought heretofore, and often sought in vain."

Edward A. Talbot, Esq., Secretary, The "Regions Beyond" Missionary Union, London: "Mr. Beach and his colleagues must be very glad of the completion of the monumental task which these volumes have involved, and every missionary society is under a lasting obligation to the S. V. M."

W. Rogers Jones, Esq., Secretary, Missionary Pence Association and Information Bureau, London: "The volumes will quite supersede the 'Grundemann's' Atlas, which we have hitherto been using."

Rev. Chas. R. Erdman, Pastor, First Presbyterian Church, Germantown, Pa.: "I believe that never before in the history of missions has there appeared any publication which will prove to be of equal value along these important lines. They surpass even my highest expectations."

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